ST. JOSEPH'S COLLEGE

MAGAZINE

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13 AUG 1955
MADRAS

TIRUCHIRAPALLI MARCH 1953

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This number of

St. Joseph's College Magazine,

St. Joseph's College Tiruchirapalli

is humbly and filially dedicated to

Our New Cardinal

His Eminence

Cardinal Valerian Gracias

Archbishop of Bombay

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India's First Cardinal

HIS EMINENCE CARDINAL VALERIAN GRACIAS
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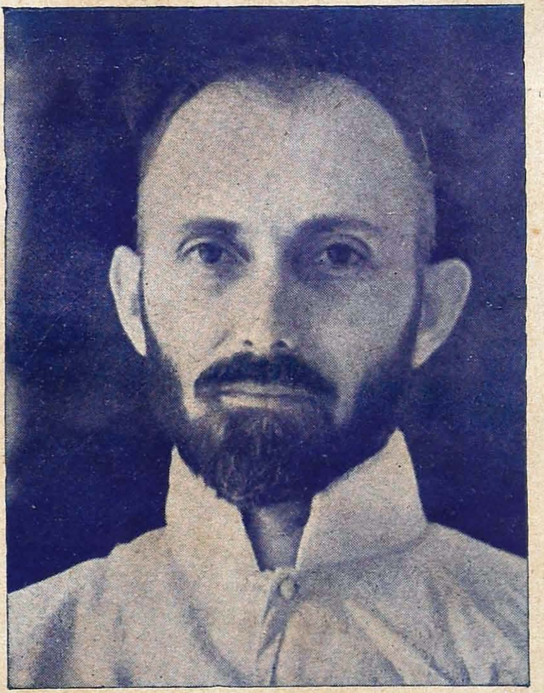

REV. DOUGLAS GORDON, S.J.,

FIRST PROVINCIAL

MADURA PROVINCE

EDITORIAL

CONNEMARA PUBLIC LIBRARY
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Our First Indian Cardinal

THE new appointments to the Sacred College of Cardinals recently made by His Holiness Pope Pius XII, brings the number to 70, as decreed by Pope Sixtus V, four centuries ago. This is the first time for the past 250 years that the number has been complete. These Cardinals are high dignitaries of the Roman Catholic Church and by their exalted office are counsellors of the Pope. There are now 28 countries representing the entire free world and even two Communist countries. By choosing Mgr. Valerian Gracias, Archbishop of Bombay, to be the first Cardinal of India and the first Indian Cardinal is therefore an honour done not only to the Archbishop himself but to the whole of India and we, children of India and children of Rome are legitimately proud.

Mr. Asaf Ali, Indian Minister to the Holy See was one of the first to send a message to the new Cardinal, in which he says, "On my own and my Government's behalf, I offer our sincere felicitations on the high honour which it is your unique privilege to receive from the Holy Father."

His Eminence the Cardinal received the news of his appointment while taking part in the 1900th anniversary of the arrival of Saint Thomas, one of the Apostles of Jesus Christ, in India. He is one of the youngest Cardinals of the Sacred College. Born in Karachi, Pakistan, he was ordained at the age of 26 and appointed auxiliary Bishop to the Archbishop of Bombay, Mgr. Roberts in 1946. All who heard His Eminence speak during the All India Catholic University Federation Congress in Madras, last December, must have realised that His Eminence is a powerful personality, full of charity and burning with a desire to see the youth of India consolidating themselves into a phalanx to resist the onslaught of atheism that threatens to engulf the world. We feel sure that the Holy Father Pope Pius XII, under the inspiration of the Holy Spirit of God, has chosen the right man for the right place.

We assure His Eminence that we all, students and staff of Saint Joseph's College, Tiruchirapalli, irrespective of caste or creed, as good citizens of our dear India, will unceasingly pray God to bless him and give him grace, health and strength to carry out his duties for many, many years. May God Bless our first Indian Cardinal.

His Excellency Mar Gregorios

The end of October brought us the gratifying news of Fr. Benedict's appointment as Auxiliary Bishop of Trivandrum. This appointment caused surprise to no one; all expected it, for it was clear from the outset that His Grace Mar Ivanios had been preparing his spiritual son all along to be his coadjutor in the government of the Archdiocese. After his High School course, young Benedict joined the Order of the Imitation of Christ, founded by the Archbishop himself and soon after his profession proceeded to the Papal Seminary of Kandy, Ceylon, for his ecclesiastical studies. There he continued to wear his special religious habit and his wooden cross, with the result that his companions humorously nicknamed him 'the wooden bishop.'

After his studies of philosophy and theology during which he did brilliantly, he was sent by His Grace to Saint Joseph's College to prepare for a degree in the Madras University. He took a first class in Economics Honours and stood first in the Presidency. He was, therefore, eminently fit to be the first Principal of the newly founded Mar Ivanios College. His work as Principal was not to be of long duration. In the course of 1952, His Grace's health gave cause for anxiety and he requested the Holy Father to give him an Auxiliary Bishop.

Mar Gregorios, as he is now called, is the youngest bishop in India. We heartily wish him a long and fruitful episcopate. We feel sure that his burning charity will be a beacon of light sending its rays all over the archdiocese of Trivandrum in accordance with his motto: **Lux mea Caritas.**

Mgr. Alexander Edezham

Saint Joseph's must be proud that still another old boy has been raised to episcopal rank, Mgr. Alexander Edezham, Bishop of Cochin. Born in 1904, of an ancient and well known family of Kumbalanji, he attended his village school until grown up enough to be sent to St. Joseph's. Here he studied for four years taking his B. A. Degree. Having finished his studies of Philosophy and Theology in Mangalapuzhi, he was ordained in 1935. During his priestly career he filled many responsible posts. He had been for five years, Vicar of the Parish Church of Avoor, when he was called to the episcopate.

On December 7, 1952 he had the honour of being consecrated by His Eminence Cardinal Serjeva, Papal Delegate to the Centenary Celebrations in the "Bom Jesus" Church of Goa. To His Excellency we offer our hearty congratulations and felicitations and assure him of our prayers.

Still more!

As we go to Press we hear that two more of our old boys have been chosen as first Bishops of two new dioceses. Mgr. Maria Selvam to the new diocese of Vellore and Mgr. Sundaram to the new diocese of Tanjore. Saint Joseph's seems to be a nursery for Bishops. We offer our best wishes and prayers to the two new Bishops-Elect—and we hope that soon we shall see them in our midst when we shall be able to fête them in a better manner than through the pages of a College Magazine. **Floreant et Crescant!**

Our New Jesuit Provincial

Elsewhere in this issue you will read an article from the pen of Rev. Fr. F. X. Froehly, S.J., entitled, "From a Mission to a Province." The words 'mission' and 'province' may puzzle not a few. In a few words here is the meaning. After the foundation of the Jesuit Order in Europe, it spread rapidly throughout the world. The Jesuits actually number well over 31,000. For administrative purposes the countries where they work is divided into Provinces. One Province means one country, or part of a country, or sometimes more than one country under one Superior, called the Provincial. In that Province are found a Novitiate or House of Formation for new recruits, Houses of Studies, classical, philosophical and theological, and finally a House where those who have finished their long years of training, go to spend one final year of intense spiritual preparation before beginning their active apostolate. In the beginning some of these Provinces had more men than were actually needed for their own work, and so they opened up schools and colleges or other works in these countries where there were yet none. These territories, whether in Europe or over the seas, were called missions. South India was a mission of the Toulouse Province, one of the four provinces into which France was divided. In the course of the past century, this Madura mission developed so well that by 1928 it had all the requisite houses of a Province. In 1952 it was erected into a separate Province, with its own independent Superior. Independent in the sense that is, of being separate from any other Province, but dependent on Very Rev. Fr. General who is the Superior of the Jesuits throughout the world.

It is to govern this newly erected province that Very Rev. Fr. General has called Rev. Fr. Douglas Gordon, S.J. Fr. Gordon is not an unknown

figure in Saint Joseph's. It was while he was Professor of Economics that he was chosen to be Rector of Loyola College where he had been a student but a few years previously. Born in 1912, he first studied at Montfort High School at Yercaud. Then having taken his degree in Economics Honours in Loyola College, Madras, he entered the Society of Jesus in 1933. He is now our Provincial, our very first Provincial and we are proud of him. We are sure that, humble, charitable and hardworking as he is, and possessing a sympathetic heart for all as he does, we are going to benefit by his leadership. He will have his cares and worries; what leader has not? But let us assure him that we shall all pray for him. We shall daily ask God Almighty to bless him and his work.

We would be failing in our duty, were we not to take this opportunity of thanking Rev. Fr. Humbert Pinto, S.J., who so ably ruled the Vice-Province for the past six years. He put the finishing touches on everything, so that his successor might find things easy and so take up office without the least difficulty. We also will pray for him in his new work, whatever and wherever it may be. May God Bless him.

"Operation Trees"

Cyclones though they do a lot of damage and cause a great deal of destruction and even cause a loss of human life can be useful. The one which we experienced here at Tiruchi was useful to the Hostel students because it taught them many lessons and made them understand in a small way the sufferings of the poor village people who were not so well protected as they were themselves. The cyclone left the College grounds littered with posts, trees, wires and tiles. In the town outside the first thought of the people on seeing the fallen trees was to cut them up and drag them home for firewood. Here in the college we cut off the top branches and replanted them. Tug-o-war champions were in great demand as the tug-o-war rope was used to lift up the heavy trunks and pull them into position. The Director of operation was Rev. Fr. Principal ably seconded by Rev. Fr. General Prefect. The result of this "operation trees" is that we have again trees in our compound full of new shoots whilst the town has none. That was the first lesson—namely that a tree will grow again if properly looked after. Another lesson was patience—water and light were cut off, and at a time when studies are very important it did require patience to wait hours for water and for light. Our boys were very patient. They learnt how to be patient when they cannot always get what they want at a moment's notice. Charity was a third lesson. Do good to others who suffered more. They did. This will stand them in good stead later on. Therefore I say cyclones are useful but we do not want them too often.

RECTOR'S DAY — 27th OCT. 1952

Rev. J. Kalathil, S.J.

"Success in Life the Aim of Education."

OUR University Colleges and High Schools have become potent factories for producing unemployment, and in years to come they may go on increasing unemployment on a larger scale, especially, if the Government put into practice what Our Prime Minister J. Nehru said last month in Hyderabad. He declared: "I am seriously thinking of removing the condition that people should possess University degrees for posts in Government. People should acquire education for education's sake, and not for jobs."

Education should help us to succeed in life. It is not meant to secure us employment. But what do we mean by "success in life?" Success in life does not necessarily imply a successful career. A man may be a successful Lawyer, a Doctor, an Engineer, a Merchant, etc. and acquire much wealth, and yet he may be a failure in life. For a career is not an end, but a means to an end; a livelihood is not life, though a man needs a sufficiency of material goods like clothing, food, etc. A man successful in his profession may yet be a failure as a man. To fail as a man is to fail in life, for to grow into a man is the ultimate purpose in life. If one gains all the rest and misses that, one loses all. And the aim of education is to effect this growth. It must be a systematic cultural process which of itself must be capable of enabling a man to live his life as a true man. Growth into a man ought not to be confused with the growth of the body. It implies that, but it also and chiefly means the growth or development of the soul—of the intellect and the will. This growth of the soul—power, of intellect and will is commonly described as "Character." Character is synonymous with virility. Education must aim at the production of manliness. Education is therefore the equivalent of that combination of forces which are deliberately brought to bear on the child, to favour and foster its growth into manhood. Just as a seedling or sapling is meant to develop into a tree, and if it does not, it is a failure, so the boy is to develop into a man, and if he does not do so, he is a failure. The boy unlike the plant, does not inevitably and necessarily attain to maturity of Character (Virility) by the mere passage of years

or by attaining the size and stature proper to a man. Years and stature do not make the boy become a man. It is virtue that makes the 'Vir' which is simply a way of saying that it is the possession of manliness that makes the man.

Educate the boy not merely to be a lawyer, doctor or artisan, but more than all these to be a man. Develop the intellectual and moral qualities. The intellect has in it the virtue of strength, when it is trained to force its way through the specious and deceitful appearances of things and to close with the reality hidden beneath. That intellect is vigorous which uses its energies to seek the truth, to grasp the truth in every question which the right ordering of our life obliges us to solve. It does not lazily accept the views that the mode and fashion of the moment offer and shift with every changing opinion. The virile mind will not accept anything as true because everybody says so. The forceful mind by the development of mental energy acquires the power of insight into the reality of things and is not dazzled or led away by appearances. It is not content with what appears. It seeks what is सत् being—reality. In dealing with the problems of life that press for solution, whether these concern theory or action, it will not rest content until it has found the truth amidst the welter of opinions. The young mind should be trained to think; to think for oneself is to stand on one's own legs. To think for oneself and thus acquire a firm intellectual grasp of reality, a grasp of the truth of things is the only way to grow into a man.

In the formation of character along with right thinking, we should also develop our will power to train ourselves, to apply ourselves to necessary or useful tasks of mind, irrespective of their being distasteful or not; and we should develop not only the spirit of hard work, but the power of controlling our appetites and we should not seek immediate satisfaction and lose the ultimate good.

A true education then, is one that fosters in us a growth in 'reality,' in the reality of our being as 'man.' It should carry with it in consequence an aversion for the unreal and a distaste for the fictitious. This will involve a certain resistance to the ephemeral in thought, fancy and action with which those lacking in force of mind and will are so easily captivated. The real is enduring and everlasting. It is the stable element in things, and progress can be made only when there is something abiding which is being perfected.

To educate a man to success in life is to enable him to realize the reality, the eternal truths, to grasp the right principles according to *the truth,* and adhere to these principles in one's conduct.

DARJEELING —— AND THE HIMALAYAS

By T. V. Srinivasan, II U.C.

DURING the summer vacation of 1952, one of my cousins and myself, set out for Calcutta and when there an idea flashed across my mind of visiting Darjeeling, "The Queen of Hill stations," where one can get a view, compared to which, the far-famed Alpine sceneries of Europe fade into insignificance. The word Darjeeling, comes from two Tibetan words, 'Darje' and 'ling,' the former meaning 'the thunderbolt of Indra,' the god of the firmament and of rain, and the latter meaning 'place.'

Darjeeling is situated 386 miles from Calcutta and is 6,812 feet above mean sea-level. The journey from Calcutta is rather tiresome, but the place of destination, Darjeeling, shows us the gorgeous scenery of the silver-like peak of Kinchinjunga and, if we are lucky enough, the view of the highest peak of the world, Mount Everest.

We took train at Sealdah Station (Calcutta North) in the evening and reached Siliguri, the terminus of the railway line at the foot of the hill after having passed through vast areas of paddy fields. From Siliguri, we took another train on another line known as the Darjeeling Himalayas Railway, or more commonly D.H. Railway. This journey from Siliguri was quite interesting as the altitude slowly increased. We passed through Sukna (533 ft. above m.s.l.). Rantong, Chunbhaky (2,000 ft.), Kurseong, (4,864 ft.) Sonada (6,522 ft.) and at last reached Darjeeling (6,812 ft.). During our journey up to Sonada, we had been wearing our usual cotton clothes. Leaving Sonada, the train had to go up a great height which it did by means of a zig-zag loop line and so cold did it suddenly become that we had at once to put on our woollen clothes, though it was the month of May. We reached Darjeeling in the afternoon. We took lodgings at Louis Jubilee Sanatorium, 500 feet below the town proper. We had planned to spend ten days there, but we actually stayed only four as we found the cost of living very high.

Very early next morning, in fact at 4·0 a.m., along with two other persons, we hired a car and went via Ghoum (7,407 ft.) to Tiger Hill (8,515 ft.) from where as we had been told, we could see the glorious mount Everest at break of dawn. We did see the beautiful scene of the rising sun with its golden rays. Though we shivered with cold, we

did not mind because of the pleasure we felt in beholding that wonderful scene. At that moment I wondered why so many of our people of India go to foreign countries just to see so called wonder spots, where surely they cannot find any such scenery as that of the Himalayas. An old lady from Switzerland who had accompanied us admired the sight and exclaimed that she had not seen such a brilliant picture even in her own native Switzerland. Leaving the spot, albeit reluctantly, we returned to Darjeeling for breakfast after taking an icy cup of milk at Keventer's Dairy Farm in Ghoum on our way.

After breakfast we made our way to Observatory Hill (351 feet above Darjeeling) from where we had a bird's eye view of the whole of Darjeeling. From this hill also we were able to see the whole length of the snowy range of the loftiest and most massive mountains of the world, spreading from East to West, with two very prominent peaks towering far above the others and very close to one another; Kinchinjunga and on the left, Talung.

Later on in the day we visited Lloyd's Botanical gardens which cover an area of fourteen acres and which contain rare specimens of the most remarkable flora of the Himalayas. We also went to see an artificial lake called "Sencha Lake," where water is collected from a large catchment area that is full of springs. The water supply of Darjeeling is from this lake. On our way back we saw the "Victoria Waterfalls" and the lofty and beautiful ferro-concrete "Victoria Bridge" over the falls.

Another interesting thing in Darjeeling is the Darjeeling Ropeway system used for transporting goods from Darjeeling to Bijanbari a distance of five miles, as the speed of four miles an hour. The largest valley spanned by the rope is almost $\frac{1}{8}$th of a mile, which is a record for India. There is a College called Saint Joseph's in the town which we also visited.

One thing I shall never forget in my life, and that is the climbing up and down from the restaurant where we staying to Darjeeling proper 500 feet above. During each walk we had to stop and gasp for breath as the air is so rare due to the high altitude.

We, the people of Bharath Desh, are very lucky to have such a hill-station where such a large number of men and women of different nations live in perfect peace and concord. It has become an international city of fame and so we must be proud of its existence in our own land.

QUO VADIS? —— NEW GRADUATE!

By P. T. Kuriakose, III Hons.

EVERYDAY the clock strikes the midnight hour, albeit mostly unheard and unnoticed. But the stroke of that midnight hour on the 14th of August, 1947, was something epoch-making to the millions of India, for it marked the end of crown paramountcy. When the clock struck that hour, while the rest of the world was fast asleep, India awoke to life and came to the lime-light after having been off the stage for about two centuries. It is therefore the duty of every Indian now, to see that the hard-earned freedom be not besmirched nor betrayed, and in this work of building up a new India and of preserving this freedom, the graduates of this college, leaving its four walls bright and jolly as ever, have to play an important role.

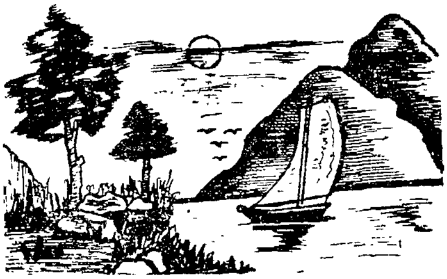
It is to these new graduates that I dare to address these few words. Very soon you will leave your Alma Mater, Saint Joseph's College. It may be indeed one of the happiest moments of your life knowing that you have now reached the Z of knowledge but it is also one of the most important moments of your life, and why? Because as you leave the College premises, a tremendous responsibility falls upon your shoulders, the responsibility of contributing your share of work in the reconstruction of resurgent India. She has buried her recent past and is building up her future. Yet disruptive forces are at work to take away or caricature her freedom. Her problems are many and diversified. Finding food for her millions of children in one of the greatest head-breaking problems with which she is confronted. Communism again, with its most terrifying tentacles is at her gates and at the present moment there is the ubiquitous fear of India being devoured by this most diabolical of her enemies.

It is good and proper for you to pause and think for a while on these basic problems which you see in the India of today, for the dynamic India has found herself again, and her future is going to be what her young men and women want it to be. Hence you have to keep the light burning, that light enkindled by our beloved Father of the Nation. It is well to remember the words of Ghandiji: "To the youth of the country I would make a special appeal, for they are the leaders of tomorrow and on them will be cast burden of upholding India's honour and freedom. My generation is a passing one and soon we shall hand over the bright

torch of India, which embodies her great and eternal spirit, to younger hands and stronger arms. May they hold it aloft, undimmed and untarnished so that it's light reaches every home and brings faith and courage and well-being to our masses."

The task of rebuilding India is indeed a gargantuan task. The decades of foreign domination have brought her glory from its apogee to its perigee and it is your task to reinstate her. Of course the work is hard and you have to pass over a path that is not strewn with rose-petals, but which on the contrary is stony and uphill all the way. Nevertheless, if you put your shoulders to the wheel, then the day may come when India will find herself in a happier age, with the sun of glory at its meridian, so that even the destructive agents of time will not be capable of obliterating your names from the pages of her history, as men who never did anything for their Mother India.

Freedom is a grand word and is immeasurably valuable and it was for this freedom that "Hampden died in the field and Sidney on the scaffold," but yet it has to be preserved as a precious stone for "the battle of freedom is never done,. and the field never quiet." The former spirit of India is calling upon you, new graduates, to dedicate yourselves to her great and noble cause and so when you go out of the portals of this College as glorious alumni of a glorious institution, may you also be worthy sons of India, capable of taking up the responsibility that is placed upon you. Let the unhappy sight of the starving poor living in insanitory conditions be ever before your eyes to spur you on to do your bit.



Teacher: **"What do you call a person who keeps on talking when no one is interested in listening?"**

Student: **"A Teacher."**

Indian Films—An Appraisal

By M. V. George, IV Hons.

TRACING the history of cinematography a famous writer once wrote, "from a humble beginning of magnifying the picture on the screen with the help of a lens and light, what was static became dynamic, what was silent became eloquent, what was black and white became technicolour." It is an undisputed fact that the cinema is one of the finest achievements of modern science, and today the film industry is one of the biggest industries of the world. At present there are 100,000 "talkie" theatres in the world, daily visited by 30,000,000 people. The film is a powerful factor in communicating ideas and suggesting solutions to the various problems of life. The educative and informative value of the film cannot be over-emphasised and in addition, its value as a form of art cannot be denied.

The film industry of India has made phenomenal progress during the present century. It is an exhilarating thing to note that India is the second biggest film producing country in the world, next to the great U. S. A. This quantity of production is indeed impressive, but the quality leaves many things to be desired. It is very poor and this fact lowers its value. Low-standard films perturb and contaminate the pure, peaceful, contented Indian mind. Producers tend to be too melo-dramatic and as some writer once said, "Too much of melodrama takes away the drama of life and lowers the standards of tastes that we should try to develop."

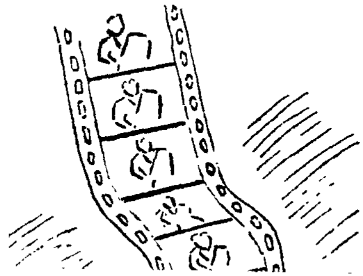
At present there is hardly any standard maintained by many of the productions that we see on the screen. They are poor, often crude and vulgar, and lewd scenes and songs are common. Nor is there any good plot. It is regretable that the industry's condition is chaotic. The number of mushroom producers who started a new company, produced a film or two, and then disappeared is considerable. Producers of films to be successful should have a certain background of culture, a social sense and contact with the masses. It is also to be regretted that the Indian producers are under the spell of Holywood. Now Holywood is bold and often unconventional even for American moral standards. So such an imitation will have an adverse effect here in India. The ways and habits are different in different countries and we cannot apply customs and fashions which may prevail in a continent like Europe or America, to a country like India. The majority of people in India are uneducated, and to a certain extent conventional and have got certain prejudices which cannot be helped. I do not say that imitation is bad and isolation is

good. No! but imitation should be reasonable. Our producers should try to look at European producers who have produced pictures of a very high quality at a comparatively small cost.

I cannot omit from my essay a few lines about South Indian Films, the condition of which is perhaps more deplorable than that of others. If we judge from these films we may feel that all the problems of life with its modern complexities and difficulties can be summed up in one word, 'love.' The ancient idea of marriage into families of equal wealth and fame should be protested against because marriage is a sacrament uniting heart to heart, not a commercial transaction for regulating money matters. High ideals must be spread by the cinema. However, if love is the only theme in all the pictures then naturally the people will become disgusted.

I have heard that in Japan suicide at a certain period was very common among the young due to the influence of bad literature. When the Government of Japan began to control the new literary productions, the number of suicides greatly decreased. In the same way, if the Indian Government does not 'control' the cinema literature it may lead to an ever increasing number of suicides among young men and women here at home. The gift of wealth and woman to a wandering, unemployed learned young man after a car accident is a common theme in many of our films. If all our learned young men try to imitate this mode of life, our traffic department will find it difficult to manage affairs and doctors will have no other work than post-mortem examinations upon victims of car accidents.

Do not think that I am against "cinema-going" or that I am a supporter of Rajaji who appealed to young men and women to refrain from seeing the cinema. In fact I am against his appeal because the cinema is a modern art of immense value and influence which ought to be therefore encouraged. However there is need for a reorientation of films, due to the abuse of this noble art by rapacious producers. But abuse of a thing is not a justification for its abolition. If Rajaji had suggested some practical methods of reforming the films, it would have been beneficial. It is not an easy task to reform them, but the difficulty of doing a thing is no reason against trying to do it. The best method would be to establish a stricter Censor Board with large powers to control the moral standard of films. We can only hope that very soon the subtle South Indian brain will make its contribution to the film art a model which will encourage good taste and help in its own way in the building up of New India.



A LUXURY ITEM

By M. Nyamathullah, II U.C.

MR. SEKHAR belonged to the new class of liberal-minded officers on whom rests the future of administrative efficiency in India. He was young and handsome, and his fascinating smile served to conceal from observance by one and all, the active and analytical mind that was at work behind it. His long and varied study of books had given him a philosophical outlook upon life; and recently married as he was, he often amazed his slim and elegant wife by his breadth of vision and his total lack of parochial interests. She was delighted to have him as her husband; but her gratitude did not altogether submerge her feminine frailty of taxing him with an incessant demand on his time and his purse. In common with other society women, she had an unabating passion for shopping—that inexcusable occupation encouraged by advancing standards of living—and she was never satisfied unless she had driven with him every week to the expensive shops of the place and made herself the gleeful possessor of a hundred and odd things—which she purchased more to cater to a fancy or a whim than to satisfy a genuine need. She bought everything from hair-pins of different makes to an astonishing array of sarees and silks. And at the close of each such extravagant excursion, she never failed to display a surprising regard for her husband's needs also: after spending a hundred or two of his hard-earned savings, she would zealously buy for him a tin of his favourite cigarettes or an attractively got-up volume of detective stories with which he could "while away his time." Shrimathi Padmasini Sekhar was nothing if not an ideal wife.

As usual she was out shopping that day—that fine September evening when the town was blessed with one of its rare spells of excellent weather. Her long sleek limousine wended its way through the crowded bazaar and halted in the porch of the town's most expensive and most 'talked of' departmental stores. She stepped out, followed by her husband, and the couple paused for a minute to view the numerous articles displayed in the well-dressed shop window. Immediately a pair of youthful attendants attired in white uniform, came forward to receive them and took them to various sections of the shop. And the Shrimathi began to buy. Satin and lace came first, followed by cakes and biscuits, furniture covers and curtain fabrics, tea-poys and table-lamps, gramaphone records and writing pads, cosmetics and nail clippers—the list covered items far too varied and too numerous to mention.

And at last it was all over. Mr. Sekhar heaved a sigh of relief and asked for the bill. This was duly produced and his eye-brows shot up in astonishment, and he murmured to himself, "Three hundred and eighty rupees! What the . . . . . ." But he held his breath, as etiquette and his obligation to his wife demanded. Nevertheless he whispered in her ears, "This has smashed all previous records. Remember? Last time it stopped around the three hundred mark."

She smiled to him in reply and said, "What's wrong with it? It's perfectly natural. Rising costs! Why doesn't your government do something to check them?"

The officer husband could make no reply. A departmental stores is no place for discussion. Besides it was impossible to convince a daughter of Eve that inflation is not engendered by governmental inaction but by the squandermania so dear to the hearts of . . . . . . He interrupted his thoughts. It was dreadful to pick a bone with his charming wife even in the privacy of his own imagination.

He smilingly paid the bill and taking his wife's arm led her to the car waiting outside. But just as they neared the door, she turned and left an instruction with the proprietor, "Do phone me up when that consignment of pearl necklaces arrives from America. I'll buy one of them the day they are received . . . . . And one thing more! I want to have new rugs for our drawing-room and stair-case. You've Persian carpets here, haven't you? No! Well, place an order for them if you can— Or, ... we'll buy them in Bombay when we go there for the races. Anyway, ... phone me up for the pearl necklace."

The proprietor expressed his readiness always to obey "Madam's commands," and thanked her profusely for her patronage of his shop. 'Madame' made a suitable reply and got into the car.

As they were about to start, Madame's attention was claimed by an object of rare excellence and she ordered the chauffeur to switch off the engine. On the other side of the road a middle-aged woman was selling paper-flowers made to such perfection that Madame's eyes shone out in admiration of them. There were bunches of roses adorned with ornate leaves, oleanders with a lush leafy background, sun-flowers, and whole strings of colourful representations of various flower-laden branches which were a treat to the eyes. They looked so pleasing, so glorious in the gathering twilight that Madame resolved to buy any number of them and decorate the walls of her bungalow with them.

The flower-seller was over-joyed at the hope offered by Madame. And the poor woman came running to her. "Nice flowers, Shrimathiji," she spoke out in a shrill voice. "Nice flowers! Made by my husband.

He's an artist, Shrimathiji, a real artist, although he lost his legs in an accident a year ago. He makes many of these flowers, Shrimathiji. He loves the sight of them. Do buy some of them, Shrimathiji. Do buy some. So few people think of buying them these days. At the time of the British . . . . . ."

Madame interrupted the woman's flow of words. She asked her for the price of each of her flowers.

"Give what you like, Shrimathiji. Who will bargain with benevolent people. God bless them!"

But Madame was insistent. And after a good two minutes of evasion, the woman said, "They cost us a good deal, Shrimathiji. The paper content alone of each of them comes to two annas. And the amount of labour involved and the strings . . . . . You can take them at four annas each, Shrimathiji."

Madame was astonished, if not annoyed. "What, *four annas* for a few pieces of paper? No, no, they are far too dear. We can't afford the price. Tell us the actual price. Don't try to deceive us. We know. You'd have sold them at one anna each to the other people a little while before."

The flower-seller was disappointed to hear this. In a faltering voice she replied, "I am not bargaining with you, my benefactor. I am telling you the truth. The price I've mentioned is the minimum I've ever sold at, Shrimathiji. I do not deceive people. . . . . ." And as these did not have the desired effect on her listener, she continued, with more emotion in her voice, "Shrimathiji, if you think the price is too high, and that I'm selling it too dear, please do not be angry with me. Four annas are as nothing to you. God bless you, Shrimathiji, you'd spend four annas on mere 'pan' every day. Shrimathiji, don't disappoint me. I haven't sold even one flower since the morning. And to think that at home my crippled husband and my hungry children are waiting for me to bring them food. . . . . Have pity on us, Shrimathiji. I entreat you. . . . ."

But Madame was unmoved. "Tell us in one word, you talkative woman. Will you sell us the flowers at two annas each? I'd thought of buying a dozen or two, but as you are quoting too high a price, I'll content myself with just two of them on this occasion. Tell me at once, will you sell us at two annas each?"

The flower-seller could not believe her ears. She muttered, "Two annas! How can I, Shrimathiji, the paper alone cost us . . . . . ."

But the Shrimathiji had turned from her in contempt. She had decided to do without the 'luxury' of the paper flowers. And eyeing

proudly the small pile of purchases she had made that day she ordered the chauffeur to start the car. And to the waiting woman she said, "Find some other purchaser whom you can move, old girl. We can't afford the high price you quote."

And the car sprang forward, leaving the poor woman standing in a dazed condition in the cloud of dust raised by the limousine.

But the Shrimathiji, on her way home, was wrapt in an aura of joy. She was looking forward to the great impression she would make on her friends by her purchases that day.

And her husband was thinking, in his quiet way, as to how many *four annas* go to make *three hundred and eighty rupees.*

Simplifying or Mystifying

"Pray, Sir," the lady asked the lecturer: "What is the meaning of periphrasis?" "Very simple, Madam," replied the lecturer: "It is simply a circumlocutory and pleonastic cycle of oratorical sonority circumscribing an atom of ideality lost in verbal profundity."

Chemistry in Photography

By N. Ramaswamy, IV B.Sc.

Introduction :—

SCIENTISTS are the actors in the great and noble struggle for knowledge and it is they that fashion the tools which mankind employs in raising itself from one cultural level to another. The progress of Science is so closely associated with our success in almost every walk of life that it is essential for every nation.

Before photography was discovered, one had to toil much to draw the picture of an object and to preserve it for the future. But now the art of photography comes to rescue the artist from his incessant labours. The beginning of this art is almost hidden in the mist of antiquity. However it is the result of discoveries in both physical and chemical processes. It has not evolved from the work of a single genius but it is the result of the toil of many scientists. The action of light on silver salt was first observed by Davy, fixation of image by Hypo-Sulphite noticed by Herschel and ultimately the camera was used by Fox Talbot. Now let me try to present briefly the principles of chemistry involved in this art.

Films and Plates :—The films or the plates are the first and foremost requisite for taking a photograph. They are wholly made of chemical compounds, mixed in certain proportions, which are exposed to light to get an image of the object on them. These compounds are silver salt, gelatine etc. Silver salts are sensitive to light. This sensitive silver salt is coated over a film of gelatine and is thus used. But it has to be placed over a solid support. The advancement consists of a glass plate coated with a suspension of silver Bromide or silver Iodide in gelatine. The smoothness of glass, its inert behaviour, its transparent nature and the cheapness with which it is produced are among the contributory causes for its selection. However its rigid and brittle nature, its weight and its thickness are the decided drawbacks. This should be mounted on a camera box and hence it is unfit for hand cameras and moving cameras.

In the present era, celluloid and paper are the popular supports for the film. Celluloid is the material into the composition of which camphor and nitrocellulose enter very largely. Then it is made into thin transparent sheets. It is pliable, unbreakable and light. It can also be sent through post. Alas! Like all good things it has got its own

limitations. It is not inert, and acquires electrical properties, which in dry climates, may cause sparks as to affect the emulsion. The advantages of celluloid are greatest when work is done away from home, where the light weight of the material and the easy portability count much more than the cost of production.

Paper is also another flexible support. After getting the latent image, one can draw the real object upon its back with a pencil. But paper absorbs noxious solutions and stains, whereas celluloid and glass would allow them literally "to run like water off a duck's back."

How a negative is made :—The silver salt emulsion is exposed to light inside a camera for a certain interval. Brighter particles emit more light and darker particles may not at all emit light. Since the silver salt is sensitive to light, it will be converted to the black metallic silver in all portions corresponding to brighter particles. If there is no emission of light, silver chloride remains unchanged. Thus a latent image is formed, in which brighter particles appear darker and vice versa. This image is made up of minute quantities of silver too scanty to be detected. These particles occupy only a part of the grain of AgBr. These plates have to be developed to get a clearer image by reducing the whole of the adhering AgBr in which any Ag had already been formed. For this, solutions known as developers are used. All developers are fairly powerful reducing agents, Ferrous oxalate, pyrogallic acid, Quinone etc. being the commonest. The exposed plate is immersed for a specified period in solutions of these silver of the latent image acts catalytically on the AgBr of the grains causing them to be reduced. The extent of reduction is proportional to the intensity of light falling on the spot. Their chemical action in common is

$$AgBr + HX \longrightarrow Ag + HBr + X.$$

Dark Room :—This development should be carried out in absence of light, since the silver salts are sensitive to light. Hence a dark room is necessary. It is indeed a bug-bear of the photographer. The cramped, dimly-lighted, ill-ventilated dark rooms form a prison from which the tiring captive emerges with a sigh. It is possible and profitable to dispense entirely with these dark rooms. The discovery of desensitisers is a great step towards the abolition of these dark rooms. They are the substances which reduce the activity of light on silver salt. Ammonium Bromide is an effective desensitiser. It is applied successfully to the film after exposure without affecting the developed image.

Development :—The developed image is made of metallic silver and silver Bromide. The removal of AgBr by suitable solvents which at the same time do not affect the Ag is essential. Solutions of Hypo

or sodium Thiosulphate and acid Hypo, or Hypo in weak acid solution are the important solvents. They dissolve the AgBr with the formation of silver Thiosulphate.

$$2AgBr + 3Na_2S_2O_3 \longrightarrow Na_4Ag_2(S_2O_3)_3 + 2NaBr.$$

Another very common solvent is KCN. Hence the plates after development are washed with a solution of Hypo of a specified concentration.

Hypo-eliminators :—The Thiosulphate has a slight solvent action upon silver and hence excess of this should be washed off by the application of certain chemicals, which are usually oxidising agents. These are known as anti-hypo or Hypo-eliminator. Among these sodium, Hypo-chlorite, Potassium Persulphate and Hydrogen Peroxide are not very satisfactory. Water tinged with $KMnO_4$ has been found to be efficient. The action of $KMnO_4$ and $Na_2S_2O_3$ is visible by the decolourisation of the former. If there is any excess of $KMnO_4$, it is removed by washing with oxalic acid and again washing the acid with water.

Drying :—After that the plate should be dried. For this we cannot employ heat directly. But before drying if we place it in formalin and water in the ratio 1 : 4, then we can heat it in a boiling water bath without any injury.

Intensification and Reduction :—These are the two processes by which the shortcomings of a negative are remedied. The negative may be unduly thin due to under-development. For this the popular remedy is the intensification by chromium. It consists in converting the image of metallic silver to that of a chromate. It is done in two stages, first by bleaching with $K_2Cr_2O_1$ and then darkening.

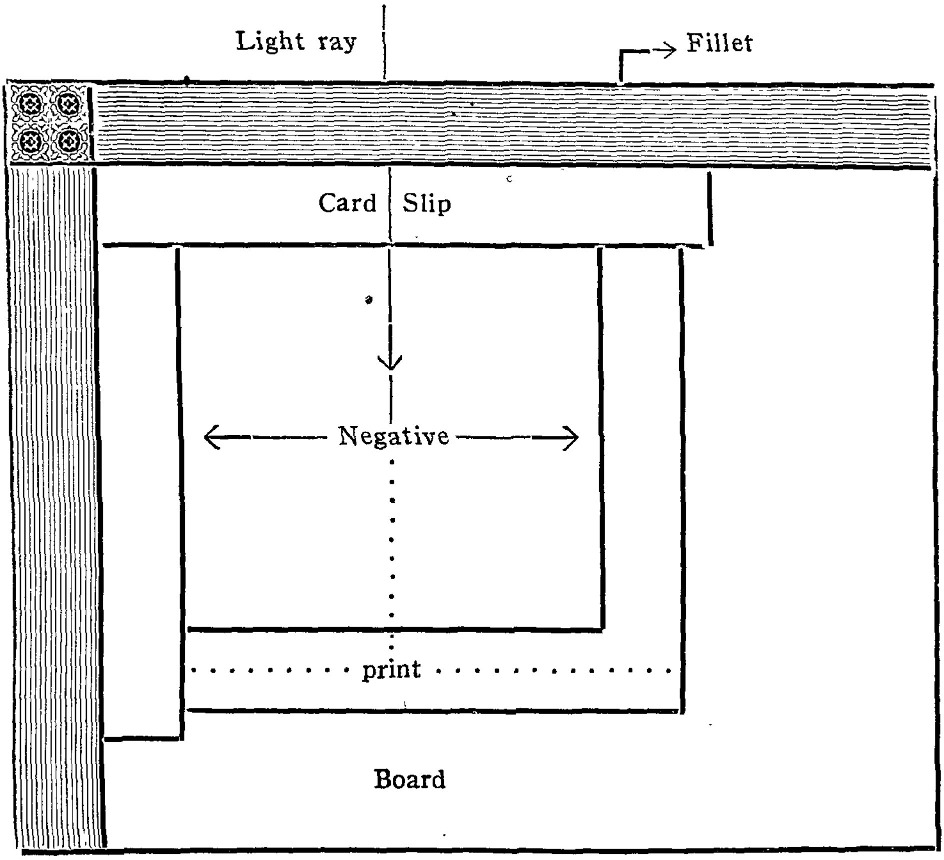
Again Wellington's silver intensifier is another substitute. It consists in depositing silver further and by this method even a shadow can be intensified to an image.

Reduction is the reverse of intensification. The plate here is subjected to reduction by immersing in a bath of sodium sulphite. Then it is treated with a solution of Ammonium persulphate.

Thus an ideal negative is made. Here the brighter particles will appear darker and vice versa. The negative is only a means to an end. The end is printing. The latent image should be made a direct one.

Printing :—In printing, a picture is obtained in which the gradations of light and shade are represented as visualised in nature.

Silver Printing :—Till recently no printing frame was used. But the printing frames as shown in the figure have come to prominence.



[PRINTING FRAME]

The printing paper is placed at the bottom of the frame, as shown by the dotted lines. Above that the negative is placed and light is made incident on it for a specified time through the card slip. Thus a photograph of the negative is taken which when subjected to similar operations; described above for obtaining the negative; gives the direct, real image of the object.

Numerous other processes are founded on various reactions brought about by light on chemicals—Reduction of organic Ferric salt, decomposition of diazo salt, action of dichromate on gelatine, etc.

Platinum Printing:—At times the fading or alteration of prints is noticed by in silver printing. But platinum printing is conspicuously stable. Again certain compounds of platinum are sensitive to light. Based on this discovery, a scientist, Willis, introduced "platinotype." In this process, as Willis observed, the orange coloured Ferric oxalate when exposed to light for a specified length of time changes its colour to greyish, forming Ferrous oxalate which will react with pt salt reducing it to metallic state. In practice the platinum salt used is potassium chloro platinate together with certain organic acid.

This process is favourite to many because of the beauty of the print and the attractive colour in contrast to the unpleasant glaring of the silver print. The slight modifications of this process is "pallodiotype" and "satista." In "pallodiotype" instead of platinum, palladium is used. In "satista" the image is made partly of silver and partly of platinum.

Carbon Process :—Gelatine, potassium dichromate, and some colouring matter are mixed and the mixture applied to a paper. This is exposed to the negative and if placed in cold and warm water it bears a passable print from the negative. Some curious offshoots of this process have also come to use under the names, "carbaro", "ozotype" and "Mariotype."

But during the war periods these processes suffered a lack of supply of the chemicals and a new process "Bigum" was invented. It is indeed during periods of war, that science undergoes its most rapid modifications, and under hardship it unravels the most valuable mysteries! Necessity is indeed the mother of invention!

Gum-Bichromate :—In this, the development becomes the opening of fresh opportunities for direct selection and modification. The theory of the process is that bichromate salt, in presence of gum or gelatine or some colloid substances, is sensitive to light. Also the parts affected by light to a certain degree are rendered insoluble in water to the same degree. Again water will be absorbed by the film and a swelling occurs in inverse proportion to the period of exposure. The advantage of this process is that different colours can be introduced.

A process not quite different from this is the Bromoil process. When bichromate gelatine,—this process says,—is subjected to exposure to light and soaked in cold water, those exposed portions do not absorb much water and show an affinity for greasy ink. For printing, a paper sensitised by Methylated spirit and $Am_2cr_2o_7$ is needed and the ink should be the ink used for lithographic works.

Toning :—This is done by giving a coating of a fine layer of gold to the grains of silver.

$$3Ag + Aucl_3 \longrightarrow 3Agcl + Au.$$

Conclusion :—Thus it is seen that chemistry plays a vital role in photography. When the amateur and professional photographers act as the technicians, the chemists play the part of the technologists.

"Blessed be the art that can immortalise!
And blessed be the science that can materialise
The art that makes men never die,
And the beauties of nature ever live!"

Two Old Men—A Contrast

By R. Sornamanickam, IV U.C.

TWO old men in particular stand out like mountain peaks in the land of history. One is the father of a great nation, the other the leader of millions. One was born of a Prime Minister of a native state of India, Porbander. The other was born of a shoe-maker at Gori, a rock-strewn town of Georgia amid the Caucasus Mountains where Asia ends and Europe begins.

One was tall and unbelievably thin with sharply pointed features, close-cropped hair, large ears and a very plain face, set in a toothless smile and surmounted by a large horn-rimmed pair of spectacles. The other is a bull-dozer personality, short and stocky, with a swarthy pock-marked face, made prominent by a thick out-moded moustache.

One wore a scanty attire, nothing but what the peasants of his country wore, namely, a short loin-cloth and he stood in a pair of rough sandals. The other wears a uniform of rough brown cloth, decorated with gaudy medals above the left breast pocket.

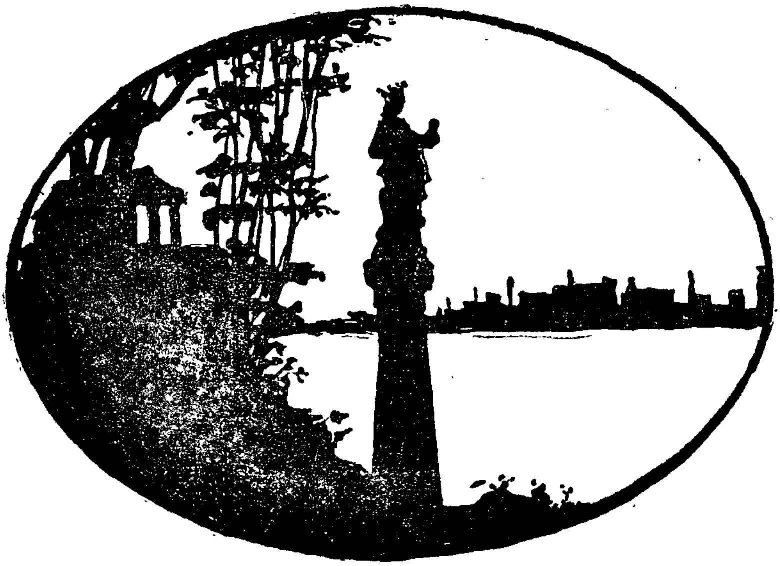
One came from a rich and well-to-do family and yet spent his life in the midst of a Bangi or Out-caste Colony and a scavenger settlement. He lived their lives, felt their feelings and learned to think their thoughts. The world was free to visit him, free to talk to him. In him there was no secrecy nor hiding. The other, on the contrary came from a mountain hovel, and now remains in the confines of a huge blockhouse made of concrete—the Kremlin—fearful of his life, receiving only those close to him, those who aid him in his savage conquest of the world. Behind his Iron Curtain there is only secrets and hiding.

With his irresistible weapons of 'Ahimsa' and 'Satyagraha,' one fought for justice, peace and freedom. The other, with hammer and sickle as his implements teaches that hatred, injustice and wholesale slaughter are virtues.

One was much interested in the thought of God and he enkindled the love of God in the minds and hearts of the people by holding prayer meetings and by carrying on religious discussions while spinning on his spinning wheel. The other has tried to drive away the thought of God from the minds and hearts of persons of every age and of every condition of life.

One knew no bounds to charity and kindliness; the other knows no bounds to cruelty and brutality. One's eyes reflected the dazzling brilliance of eternal splendour; the other has a look in his eyes that is reminiscent of the smouldering fires of hell. One stood as the high priest of his nation; the other stands as the notorious follower of the radical Karl Marx.

One is dead and gone. The other is alive. Some day he too will die—and only then will he discover the fatal mistake he has made, the mistake of trying to live without God.



A good reply to an atheist is to give him a good dinner, and then to ask him if he believes there is a cook.

KEEPING A DIARY

By Christie Perumal, II U.C.

EXPERIENCE shows us that we are forgetful. Our forgetting is not so much due to the passage of time, as to the admission of new ideas into our mind. In trying to remember a thing, we forget it the moment another idea creeps into our head. By trying to keep in mind the various colours,—reddish brown, greenish yellow, dirty green—of gases and precipitates of chemistry, we forget what Dr. Johnson said to James Boswell about divorce at the Mitre Tavern in the eighteenth century. We forget our Logic home-work because we have been trying to keep in mind our extra special class in History, and we are hard put to answer the question "Did you forget your dinner?" put to us by the Professor.

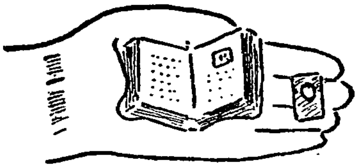
Another factor governs our memory power. It is easy to keep in mind those things that interest us. There was a certain boy who knew the numbers and the make of all the cars in his home town; he failed his senior examination twice. Why! among us college students, there are many who are anxious to know, and even indeed do know, the life-histories of many film stars, but those of Ghandiji or Nehru seem boring. Hence, we see that different people have different tastes and interests. There are many things in this world that do not interest us, but which are very useful and would help us to win the prize of life. The point to be remembered is that we often forget what is useful and retain what is not only useless but sometimes harmful.

The diary in my humble opinion can come to our help in such a situation. It may not solve the problem completely, for no problem has ever been solved completely, witness the Korean deadlock, the South African social laws, the Khasmir issue and so on. A diary is essentially private and in it, are entered daily the events gone by and those to come and by making such a written entry we shall not forget our appointments. In the diary we can enter not only interesting items, but also those not so interesting but useful.

Secondly a diary entry should be made at the close of the day, and made after recollecting all the important events that have taken place on that particular day. Unconsciously the mind is thus trained to remember all that should be remembered. When this is done over a long period the mind acquires a great capacity of retention. This can greatly help us in our studies.

The meaning of a diary can be further extended to mean a journal of life. A diary usually covers the period of one year and if one has kept a diary throughout one's life they will, taken all together, from one's autobiography. The life of many a great man has come to light either because he kept a diary or because someone else had kept one for him. Dr. Johnson advised Boswell to keep an account of his life. Boswell did so, not only of his own life but also of Johnson's, as a result of which we have the greatest biography the world has ever known. Who knows how many Nehrus and Gandhis are here in Saint Joseph's? Posterity will lose a lot if it is kept in the dark about the lives of these men. I have tried to but cannot understand why students should keep autographs. If it is to remind them of their dear and near friends then they are deceiving themselves. A real friend can be remembered without the help of an autograph. The friends name should be written in the heart and not on the coloured pages of a cheap autograph book. Keeping a diary is much more sensible.

Last but not least, even if we cannot find any other use for keeping a diary it will be a source of pleasure when we are old, to turn over the leaves of the diaries kept when we were young and they will make us young again and make us forget the proximity of the grave. We can also read over our diary at the end of a year and see if we have lived a proper life during that year and if not, we can find ways and means of self-reformation. After all we have only one life and why should we not live it the best way and if life is worth living it is worth recording too.



One of the smallest Bibles in the world was published in Glasgow in 1901. Without the cover it is 1¼ × 1¾ inches and 7/16 of an inch in thickness. It contains 870 pages and several illustrations. It is provided with a small magnifying glass.

THE BELATED REPLY

By N. Amir Basha, II U.C.

THE letter from Uncle Ganesh was unusually long, still I was reading it for the fifth time. There was a reason for my doing so; the letter concerned my marriage—the greatest event, as I hoped it to be of my life. Every word in the letter was a eulogy of Neena, my playmate in childhood.

Well as I have told you I was reading it for the fifth time and enjoying every word. Then I took up my pen, selected the best letter-paper I had and wrote the reply, after thinking over the form in my mind. I thanked my dear uncle for all the pains he had taken to bring me up since my parents had breathed their last, years before, and I did not forget to say that he know well how greatly I honoured each and every choice made by him on my behalf, and that Neena would be quite a good addition to his family of "in-laws." I ended by expressing the hope that I would be able to run up to his house to arrange matters as soon as the Vice-Principal of the College where I was studying would sanction my leave. Next, I took the costliest envelope I possessed, wrote out the address in my best handwriting and rose to go out and post the letter thus prepared.

It was raining hard. I realised this only on opening the door. Obviously there was no use in defying the weather. Trying to console myself as best as I could, I turned back to enter my room, but something in the corner of the verandah arrested my attention, and I stopped short. Shivering with cold, her clothes drenched by the rain, a most beautiful girl was standing, evidently waiting for the rain to stop. Something in her eyes—a suppressed appeal for help—compelled me to invite her to step inside and make herself comfortable until the rain stopped. She was surprised at my request but did not refuse. I led her in.

She was dressed in Punjabi style and her dress, though ragged, was clean and fell well over her body. Even its numerous rents could not hide the fact that she had belonged to a social order far higher than her present state seemed to indicate.

All this I was observing in a shy, hesitating way. In fact, I could not think of what to do or what to say. I felt helpless. All these years I had lived in that four-roomed house all alone. Once or twice a year, my uncle had come for a week or so, but at all other times I was master, servant, cook and everything of the house. There was no likelihood of anyone coming to my rescue just then. Therefore, I

say, I felt helpless. However, I tried my best not to embarrass her, I asked her to treat the house as her own and so to be seated. I gave her a favourite novel of mine to read and I strode into the kitchen to prepare some coffee.

The firewood was rather damp and I met with great difficulty in trying to make it burn. Just as the ninth match went out without any success, I felt a hand touch mine and it took away the box of matches. I turned and beheld the Panjabi fairy, (I still remember her as such). She smiled and said that I must hand over the job to her. It was no use protesting. I quickly and thankfully went out of the kitchen. Presently she came, holding in her hands two cups of hot coffee. I ran to the door and took hold of the cup that she stretched out to me.

The coffee eased the situation and we settled down to a nice conversation. She told me that she was a refugee from Sialkat, where her father's large sports goods manufacturing concern had been looted and from where the whole family had been turned out. Having lived myself so many years in a quiet peaceful town I was quite unaccustomed to such tragic experiences. I sympathised with her and asked her to stay in my house as long as she desired. I told her also what I truly felt, that her presence would be a great joy to me.

For four days afterwards, my house was a paradise. There was order and cleanliness everywhere. She thoroughly re-arranged the furniture, she polished the tarnished brass flower vases until I could see in them my own reflection. From the intermittent talk we had, I got a glimpse of her past life. Like myself, she had lost her mother at a very tender age, and the partition of India caused her the loss of her loving father and of her sweet home. She had even thought of committing suicide but the memory of the man she loved held her back. She told me, "Sundar, I had lost everything!" I was surprised to hear my name from her lips until I recollected that the novel I had lent her bore my name. She continued, "My only hope was in Murthy. I had vowed to be his and he to be mine. As we came hand in hand to the bus that was to convey us beyond the border, we thought our troubles were at an end; we were wrong. The bus could take only one more passenger. Murthy lifted me inside and closed the door behind me. I was at a loss to understand why and asked him why he was not coming. He stroked my hand and said, "Have courage, my dear, I will meet you again." By this time the bus had begun to move. He kissed my hand and bade me farewell. I have not seen him since but I have not forgotten his courage. He has inspired me to live on and I obey. I have run from place to place in search of him. I have not yet found him. However, something seems to whisper in my heart that I will find him here, very soon. A few days ago I felt a mysterious joy and a voice whispered

into my ears to come here. You may think it strange but I have obeyed that voice."

As she concluded, she lifted her gaze from the floor and looked at me. She looked so beautiful, so noble, so good. I asked her to have faith in life. "Happiness" I said, "may still come to you. I wish I could be of some help to you." This last sentence I spoke with great emotion. Indeed I was deeply touched by her pitiable condition. My own condition was pitiable too. I had forgotten all about myself and there was no doubt I had fallen in love with her. I wanted her to adorn my life as she was unconsciously adorning my house. But I dared not ask her.

On the fifth day of her stay, however, I decided to speak out my heart. I suggested that we went to a film. We selected the best theatre and we went out into the street. As we were walking up the main road, we saw a group of refugees coming from the opposite direction. My companion watched them pass by. She was scrutinising every face and the sad look in her own face grew deeper and deeper. I do not know why but she was evidently suppressing her desire to make enquiries from them. They all passed by. She heaved a deep sigh of disappointment and came up to me. In my own heart, I felt a secret joy.

Walking a few paces more, I realised that she was not by my side. I turned back and saw that she was again standing still. The object of her gaze now was a big bundle near a betel-shop. On closer examination I saw that it was a man with a bundle on his back, lighting a cigarette at the burning end of a rope hung up near the shop. My fairy was in a trance, watching every movement of the man. Presently he turned and I saw a well-built young man, but whose cheeks were pale and a beard was growing on his chin. The girl's excitement grew. She could hold herself no longer. Suddenly her face brightened and she flew to that man with the cry, "Murthy! my Murthy." Murthy, my fairy's lover as indeed it was, looked upon the girl and his cheeks became rosy again as he stroked gently her hands. This sight pulled down the castle I had been building in the air. I knew not what to do—I could stand there no more however. If I did, I would begin to cry like a girl and it was in the main road. I fled into a side street. Thinking that a cigarette would soothe me I felt for one in my pocket. There by a curious coincidence was the reply which I had written to uncle Ganesh and which I had forgotten to post.

This time I ran to the post-office and dropped it hurriedly into the box.

"Horse-sense is the ability to say nay."

The Madras Suburban Electric Railway

By K. S. Lakshminarayanan, II U.C.

ALL those who have been to Madras have seen or even travelled in the gleaming electric trains plying between Tambaram and the Beach. The line is of metre guage, unlike the Bombay Services of the G.I.P., and the B.B.V.C.I., now called the Central and Western Railways respectively, which are broad guage. The Madras system is 18·14 miles in length and has 14 stations, including the two termini of Beach and Tambaram. It is understood that proposals are in hand to extend the service up to Chingleput and even to Conjeevaram.

The service was opened on the 11th of May, 1931, the construction being done by special engineers from Europe at a cost of several lakhs of rupees. A total of 205 trains run everyday between 4-0 a.m. and midnight. During the peak hours, that is from, 8-30 a.m.—10-30 a.m. and from 4-30 p.m.—8-0 p.m., trains run at 5 to 7 minutes interval and at other times they run every 10 or 12 minutes. The train journey between Tambaram and Beach takes about 45 minutes. Some of the trains start from Guindy and terminate there on their way back from the City.

The Stock at present comprises 4 electric locos and 24 train units. These are stabbled and attended to at Tambaram where there is a modern workshop. 41·48 miles of transmission cable have been used and the total power consumed for traction and train lighting comes to about 30,000 K.W.H. (kilowatts hours) per day. On an average over 84,000 passengers use these trains everyday and the income derived is about Rs. 10,000 daily.

The trains are worked by specially trained motor-men. The trains run on two lines, up-trains on one line and the down-trains on the other. They are worked on what is called the "Automatic Block System" applicable only for double-line working. The signalling system comprises colour light signals, showing three aspects, namely red (stop), yellow (proceed with caution), and green (line clear), unlike the red and green signals only, that we see for steam or oil-run trains. The electric trains are dealt with at special platforms both at Egmore and Tambaram so as not to interfere with the other trains.

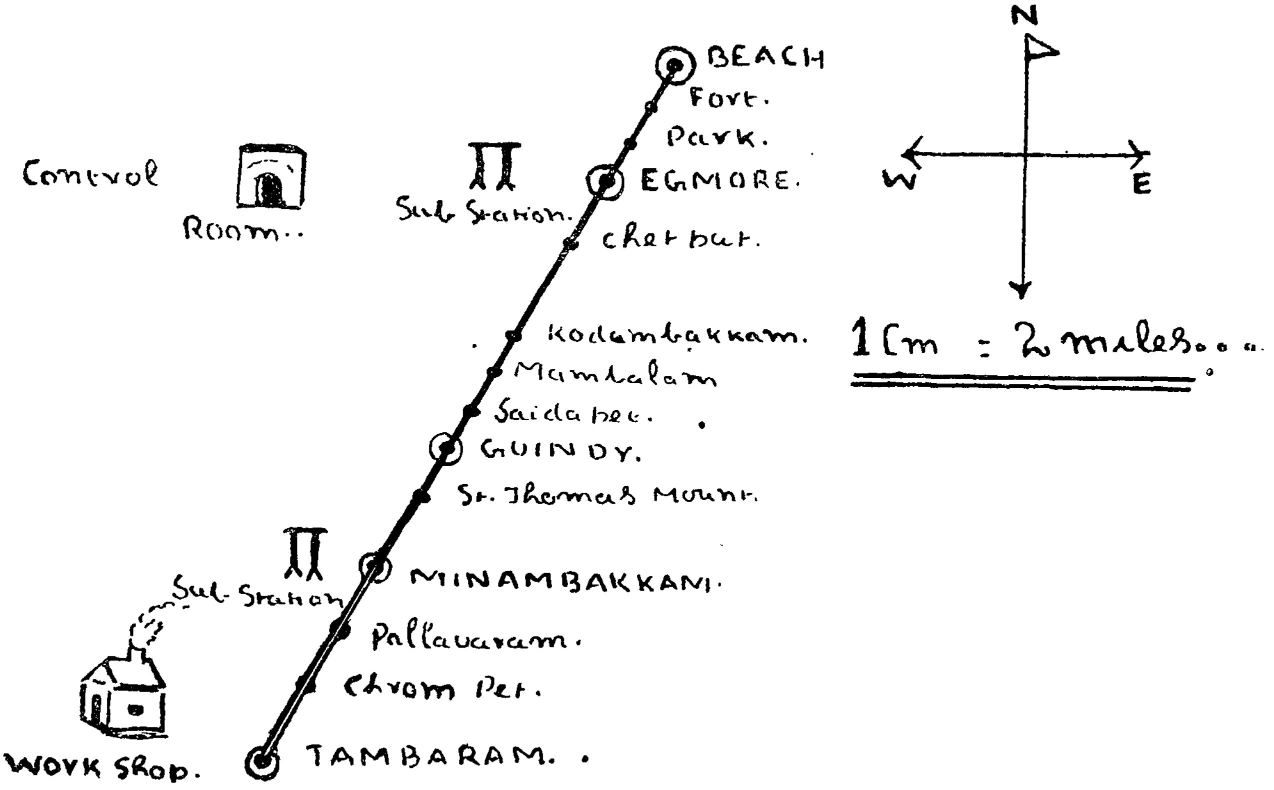
The electric power supply for working the trains, and also for illuminating the stations, signals and staff-quarters in the whole suburban area is obtained from the thermal station of the Madras Electricity system situated as Basin Bridge. The energy is supplied at 5000 volts (5 K.V.) at 50 cycles 3 phase A.C. (alternating current) directly to the railway sub-station at Egmore by three 5 K.V. cables. The 5000 volts A.C., is converted to 1500 D.C. (direct current) by means of two iron-clad mercury arc rectifiers. This 1500 D.C. current is fed to the over-head lines through high-speed circuit breakers for the purpose of running the trains. Devices for closing and switching out of the rectifiers, feeders, etc. by means of remote control are provided in the sub-station and these are operated by the train controller. In the control room and the sub-station at Egmore, meters are provided for recording the variations in current rating and consumption by the system, separately for trains, signals, station lights and other lighting or power equipment. The running of the trains on the system is controlled by controllers in the control room who work on 8 hour shifts.

For supply of power for signals, station-lights etc., the 5000 volts A.C. supply is reduced to 400 volts A.C. by means of transformers. An emergency battery which can supply 60 volts D.C. current is kept ready for operation of relays and lighting at important places in case of total failure of the thermal supply. The battery is kept charged by the usual A.C. supply converted into D.C. by small rectifiers.

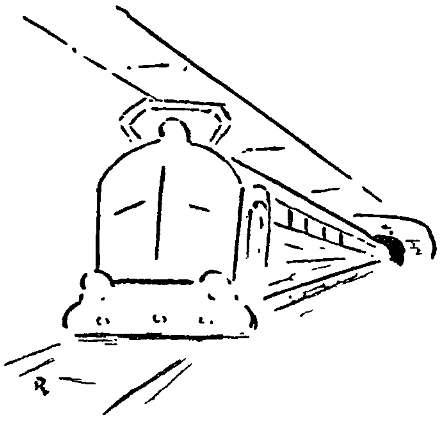
In the control room there is an illuminated diagram which shows the tripping of the feeder etc., on the whole system, particularly in relation to the position of rectifiers, the over-head lines and the 33 K.V. line which runs from Egmore sub-station to the other sub-station at Minambakkam.

Egmore sub-station being situated almost at one end of the system, the current could not be taken to the Tambaram end without an appreciable drop. To prevent this, another sub-station is provided at Minambakkam which is 6 miles from Tambaram. Current is taken to this sub-station from Egmore sub-station by means of two 33 K.V. lines. Two transformers of 1000 K.V.A. capacity (kilo volt ampere) installed at Egmore raise the voltage from 5 K.V. to 33 K.V. The 33 K.V. supply, on being received at Minambakkam is again reduced to 1,500 volts D.C. by means of two rectifiers as at Egmore. The rectifiers, feeders, circuit breakers, etc., at Minambakkam are exactly of the same type as those at Egmore and normally they are operated by remote control from the control office at Egmore. Only in case of failure of the remote control, the equipment is operated locally.

The following diagram shows the position of the sub-stations and the railway stations on the suburban section.



As already stated, there are 14 stations served by the electric trains and season tickets are issued for the convenience of students, businessmen and officials travelling from the outskirts of city to their place of business in the city. The traffic is very heavy in the forenoon and in the evening hours, when hardly standing accommodation is available, though during these hours, double units are run instead of the normal single unit. It is a pleasure to travel in the electric trains and to watch the steam train racing alongside to overtake it.



On Leadership

By V. T. Zacharias, III B.Sc.

THERE is plenty of talk now-a-days about leaders and training in leadership, but what the essential qualities required in a leader are and how these qualities should be developed is not so clear. We do not pretend to treat the subject exhaustively here, we only want to mention one or two aspects of the problem.

A true leader, above all things else, should be a person, liked by the society in which he moves. Unlike a true leader, another man may be able to attain cheap popularity by cheap means. The true leader is liked for some outstanding qualities, like sympathy, love of mankind or an organising capacity while the latter becomes famous as a result of self-propaganda. Naturally the public prefers the former to the latter.

The true leader should like mankind. He will love others in spite of their deficiencies and he is also aware of the futility of criticising the present social set up. A man who strives to become a good leader is a man of conviction who will not criticise others unnecessarily. Sympathy and love of mankind predominate in him. Such a man fills his fellow-men with his own vitality. His sole aim is the welfare of his country, of his nation and ultimately of mankind. Provincialism and communalism do not limit his powers. He is quite aware of his duty as a world citizen.

Such a man finds happiness in social reforms and he is always ready to take risks in social enterprizes. He does so not for popularity-sake but for the contentment of his conscience. Popularity is sure to come by itself. Another thing is, a true leader will not sit in judgement upon others. In this world of ours we need, not only justice, but also kindness and sympathy. "To err is human," and he knows that nobody is completely a saint or completely a sinner. There are certain, good qualities in every man mixed with evil tendencies. To transform these bad qualities into good ones is his task. He knows that nothing can be done by force or by compulsion, but by gentleness and patience long enduring. Such a man will be able to solve any serious problem in a calm way and with peaceful measures. He will have an ideal before him and will not be influenced by whims and fancies. He will have an enviable mental stability which will keep him stable in his daily proceedings. The man who strives to become a leader may not have attained the highest level of charity, yet he is

liked by others. He may have certain deficiencies himself but they are either small or negligible when compared with his good qualities and so men of good will, will ignore them. Nobody will form a bad opinion about him because they know the value of his genuine qualities.

To attain the above qualities of a true leader one must have a clean character and purity of mind. He must have reached maturity and be well educated. Only then can he stand his ground against his enemy.

Of course, there are men who somehow or other, contrive to create a favourable opinion of themselves in others by giving wide publicity to themselves, by speaking over the radio, or by writing in newspapers. Such men are led by popularity and not by any high ideal. They may be called self-propagandists. They deceive others as well as themselves. Practically they are incapable of doing anything good for the betterment of mankind, because they waste all their energy and time in trumpeting their own virtues. Their aim is to become popular by easy methods. They try to please anybody and everybody, and the final result is they please nobody. They will be as a hollow reed for any wind to play upon. They cannot influence the minds of others because they themselves have feeble minds. They worry over what will happen to them in the future, without realising that their duty is to live in the present. There is lack of self-confidence in them.

Such men usually judge and criticise others. For this very reason they are looked upon with contempt by all. How can they expect respect from others? They lose even the few friends they have made with great difficulty. If at all there is any little good in them, it is spoiled by their selfishness.

If we have certain fundamental qualities in us it is not difficult for us to become good leaders. It is not beyond our capacity. We must ever act according to the circumstances for the welfare of humanity. At present, the conditions under which we live in this world are not what they should be. The world is moving to a crisis; every nation seems to be preparing for war. Everywhere we notice distrust and suspicion. Deadly weapons which can destroy the civilisation of a country in the twinkling of an eye are being produced on a large scale. In this condition a world authority and a world government are indispensable for the very survival of mankind. We can attain this end only under the direction and guidance of good leaders, and hence the existence of such leaders is of the utmost importance. Leaders are made and not born. So there lies also the necessity for training leaders in large numbers—May God help each one of us to become a true leader in his own little sphere.

EXCURSION TO METTUR

By T. C. Aruldurai, V B.Sc. Hons.

THE last examination had been written, all the books had been closed and safely put away and the large rooms of St. Joseph's College were deserted and forlorn. We had said "Good bye!" to the College and were soon fast moving away from it. Many were going to Malabar, a good number to Tirunelvely, some to Andradesa, and a few, further north to spend the well-earned holidays with the near and dear ones at home, sweet home. But thirty-six of us thronged at Tiruchirappalli Junction not to go home, but to go on an educational excursion to Mettur and Salem under the able guidance of Sri. N. Ananthakrishnan, B.A. (Hons.).

The train left Tiruchi Junction at about 9 p.m. (7-12-'51) and reached Erode Junction at 2 a.m. the following morning. After spending two hours in the biting cold, we breakfasted at the refreshment rooms and boarded the Salem train. At Salem we changed trains once again and reached Mettur not long before noon. Sri. Ananthakrishnan's brother, Sri. N. Venkatachalam who is employed at the Mettur Chemicals, met us at the railway station and took us all to the Bachelors' Quarters belonging to the Mettur Chemicals. A spacious hall was allotted to us and, thanks to Sri. Venkatachalam, excellent arrangements had been made for our meals and other necessities.

After taking our lunch at the mess attached to the Quarters, we visited the Chemical Industries. We were taken round the factory in two batches, each being headed by a member of the Chemicals' staff.

The main chemical reaction on which the whole Industry is based is the electrolysis of common salt, i.e., sodium chloride. When, due to the passage of an electric current, sodium chloride splits up into sodium and chlorine, the former reacts with water, forming sodium hydroxide and liberates hydrogen. This work, namely the actual production of sodium hydroxide, chlorine and hydrogen, occupies a comparatively small part of the factory, for the purification processes are the more important ones. After purification they are stored up in suitable apartments to be made use of in the manufacture of other products or for export. The sodium hydroxide is utilised in the manufacture of soap by the Chemicals itself, as also hydrogen which is expended in the production of vegetable ghee by the Vanaspathi manufactory attached to the company. Of the other substances produced by the industries, bleaching powder and hydrochloric

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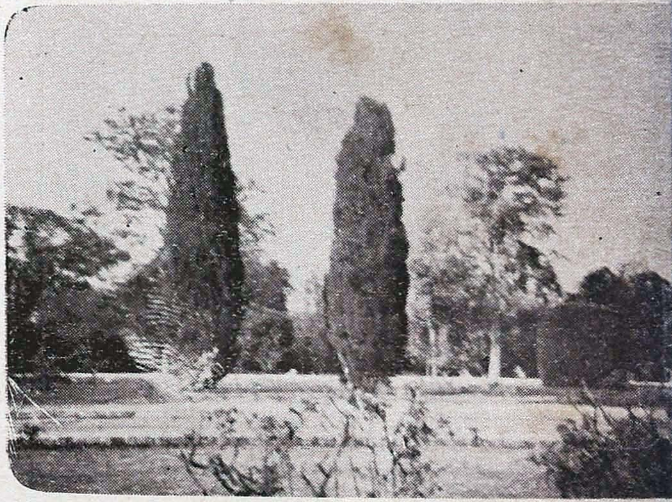
METTUR EXCURSION

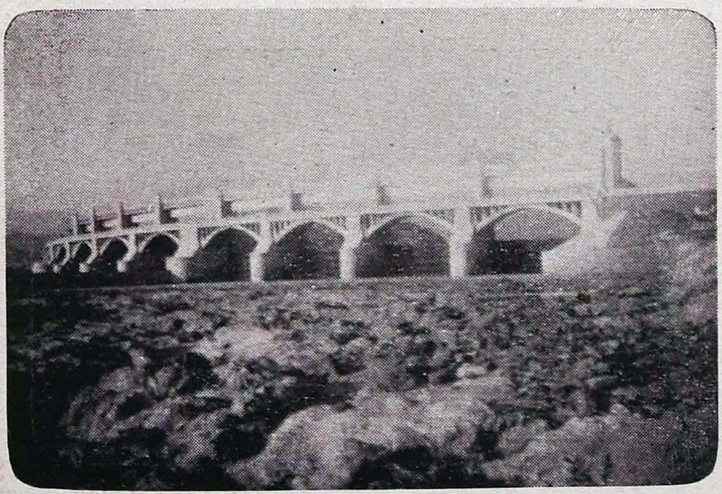
At Mettur Railway Station
by Lakshminarayanan.

Ploughing

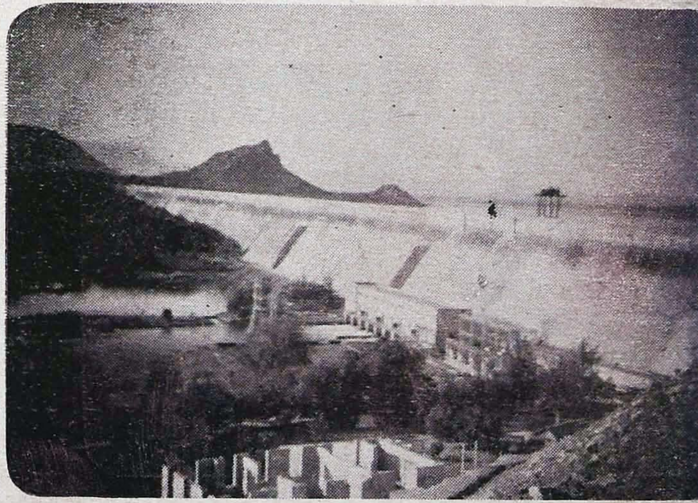


Lal Bagh, Bangalore

by K. V. Santhanam.

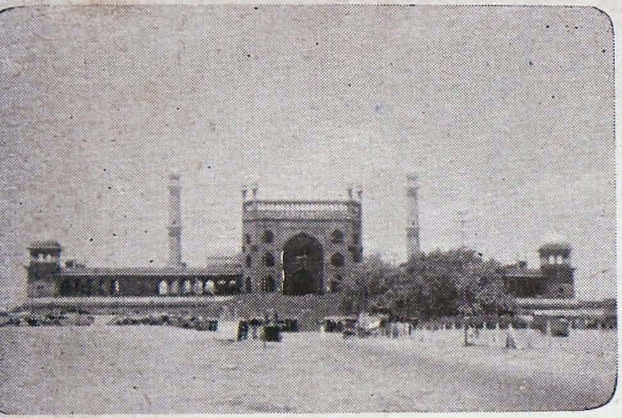


The Overflow Bridge
by T. C. Aruldorai

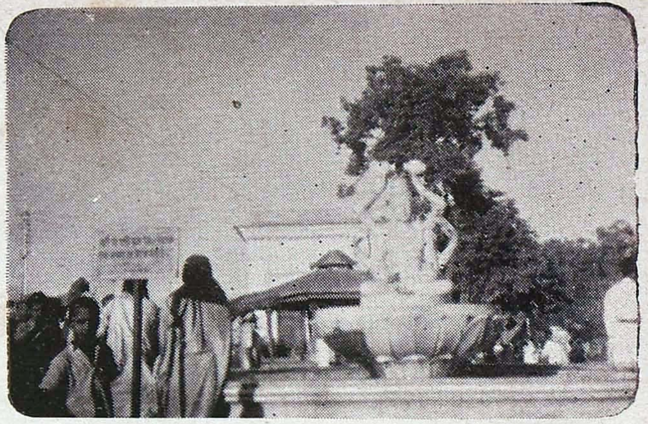


The Stanley Dam
by Lakshminarayanan

FAMOUS MONUMENTS



Jumna Muzsid, Delhi



Shiva at Harduar

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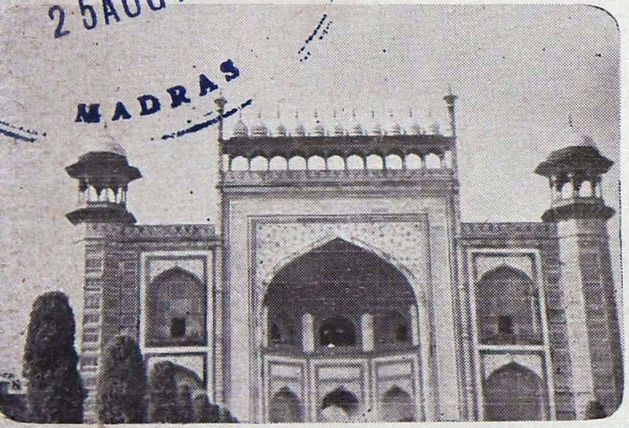
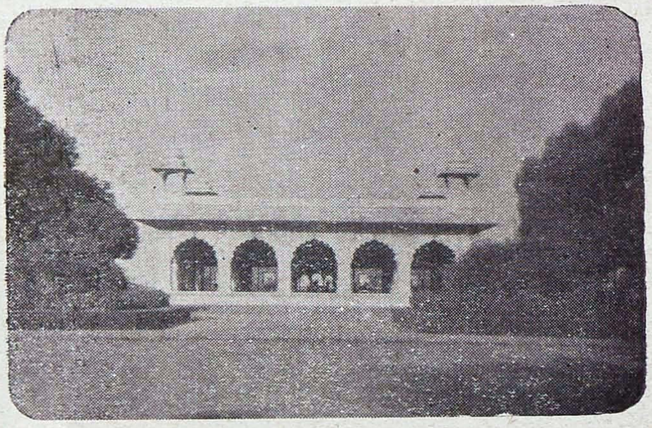
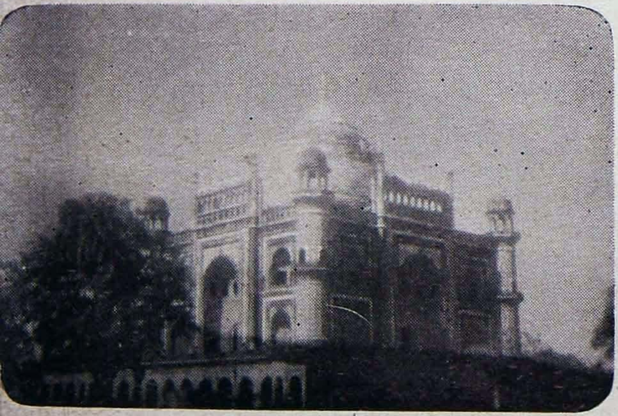


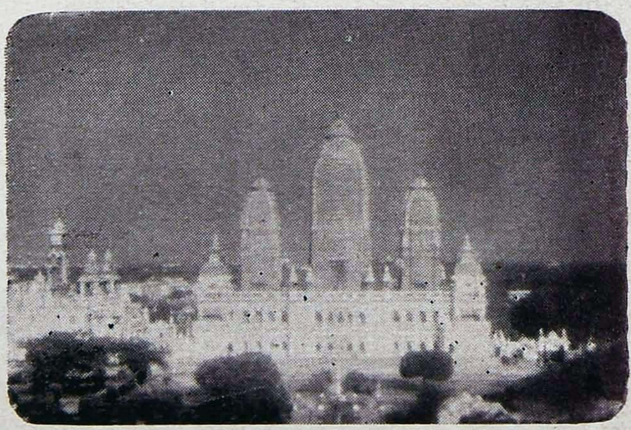
Gateway to Tajmahal, Delhi



Inside the Red Fort, Delhi



Humayan's Tomb



Lakshminarayanan Temple, Delhi

Photos by S. Doraisamy, B.A. Hons.,
Lecturer in English.

acid, need particular mention. Two interesting features of the factory are a small research laboratory and a show-room where its products are displayed to the visitors.

At 4 p.m. we proceeded to the Stanley Dam, the centre of attraction of the whole tour. As we had to walk more than a mile to reach the Dam, we refreshed ourselves with a substantial tea on the way. Passing along the overflow bridge, we climbed down the hillock adjoining the Dam and reached the power-house. At the time of our visit only one of the four turbines there was running and Sri. Ananthakrishnan explained to us its working. Then we walked straightaway to the other end of the Dam along the cemented pathway running parallel to it on its anterior side. As we went along this mile long path, with the beautiful valley lit up with sunset hues to our left and the gigantic wall to our right, we were just thrilled whenever we stretched our imagination and tried to think on the countless lives, not to include our own, that would be endangered if this wall should give way and the still waters rush out with fury to ravage and devastate the valley below. As we surveyed this huge wall—the fruit of the day and night toil of many a man—which has not only protected numerous worthy lives from the inundations of the Cauvery, but has also become the source of living to millions, we were led to a sublime feeling of thankfulness to God for the blessings He has lavishly showered on Man giving him, in addition to Beautiful Nature to feed his aesthetic sense with rapturous delight, the intelligence and skill to harness its great potentialities for his own good.

We returned by the road on the Dam wall and reached the Bachelors' Quarters at about 7 p.m. fully exhausted and tired. After supper, everyone went to bed early and enjoyed peaceful sleep for the first time, after a week of selection examination worries and a tiring rail journey the previous night.

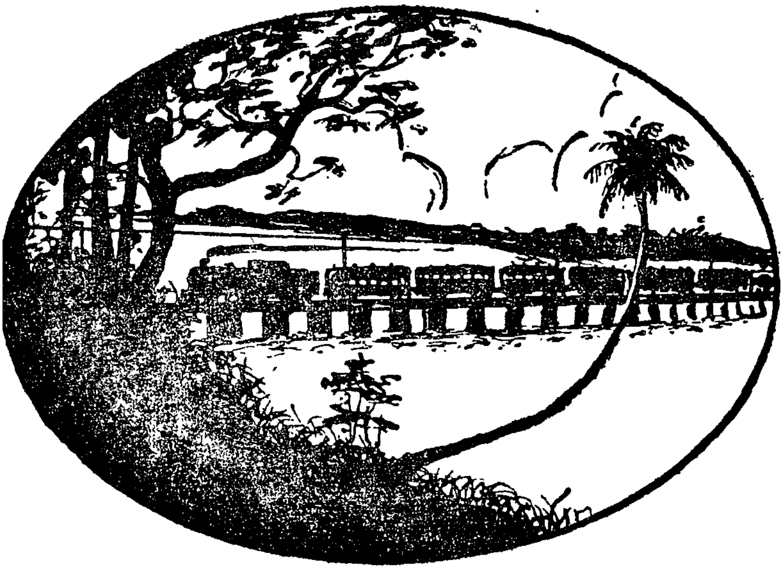
The next morning we all went, to what is called, the Governor's Pavilion, on the hill adjoining the Dam, to have a final panoramic view of the Stanley Dam, before we left Mettur. We reached Salem in the early hours of the afternoon. After putting our things at the Little Flower High School, we went out to have a pleasant stroll round the town.

The next day, a little before dawn, we left for Yercaud, the pleasure resort of Salem. As the bus went roaring along the steep winding road on the hills, the cold and rarefied air of the mountains seemed to greet us and welcome us to the realm of Nature and Beauty. On the top of the hills is Yercaud, at an altitude of nearly 5,000 ft. At Yercaud we visited the Montfort High School and then directly proceeded to Lady's Seat from which we had a good panoramic view of Salem and its

surroundings. Due to the excellent climatic conditions prevailing there, we did not in the least feel tired even when we had walked miles together.

We returned to the plains after a four hour stay on the hill-top and at Salem we all had the last meal together before we dispersed.

As all earthly joys die out soon, the glorious excursion also met its inevitable end, but everyone set his face towards home with his memory full of happy experiences and pleasant thoughts which can never be effaced from the stronghold of the mind, however numerous be the years to come!!



To do a good job is always a reward in itself.
To do it for a brother in need is to do it to God.

"MONDAY MYSTERY"

By P. N. Babu Sundaram, IV B.Sc.

"GOOD morning," I called out as I was entering the study of my friend and brother-in-law, Mr. Jeevan Bob, but I found him in serious conversation with a gentleman. My expectations of having a chat with him being thus thwarted, I excused myself and told him that I would wait for him in the next room.

"No, no! Do come in." So saying Jeevan drew me into the room and added "I wish to have you by my side when I am doing business. Mr. Gopal, this is the brother-in-law Mr. Ram Lal. Ram, this is Mr. Gopal, the Manager of the famous 'Croake's Ltd.' What with the fact that he has heard of my little detective work and what with the advice of Inspector Janab, he has come here to consult me about a personal affair of his. Now, Mr. Gopal, tell us your story."

Jeevan reclined in his armchair. Our client was a respectable man of benevolent appearance. Gold-rimmed spectacles adorned his face. He cleared his voice and began sulkily and in a low tone as if doubting whether Jeevan, who had half closed his eyes, was attentive at all.

"It is very difficult, Sir, for one to narrate a grave incident in which oneself is involved and it is all the more so when one's feelings and honour have been wounded.

Today is Wednesday and what happened took place on the night before last. My son had gone to the village with his grandmother. Myself and my wife had gone upstairs to retire for the night. My private secretary, Mr. Sekhar, a nice young man, was sleeping in the front room in the first floor. The room has two doorways, one opening out on the road and the other into the main hall. This door has a latch which can be worked even from the hall. The room was convenient to him.

Monday being the first of the month, I got my salary and had placed my purse, with five hundred rupees in the safe where my wife keeps her jewels and other valuables.

At about one o'clock on Monday night, I was awakened by the sound of an explosion. When I was wondering what it might be, I heard a cry of pain and agony of a dog. I got up and looked about for my dog but did not see it anywhere. Then the cry was certainly from my dog, I thought. Just then, I noticed that my wife was not in her bed. Quite puzzled, I rushed down the stairs.

What I saw in the hall, when I switched on the light, quite paralysed me. My wife was lying dead on her back, in a pool of blood. By her side, was lying a revolver, mine as I soon found out. The silencer which I had placed on it in my safe, had been removed. I was going to the hall door to see if it was open, when I heard a shout "Arcy!" I turned back and saw Sekhar coming out of his room. He told me that he heard the cry of the dog but not the shot, and that he found the latch on the hall door of his room open, though he was sure that he had closed it before he went to sleep.

We searched the house and found all doors and entrances locked so one could have possibly left the house. Then we went into the room where was the safe. All the jewels were scattered on the floor; the safe was open but the silencer of my revolver was still in it. The purse with the money was missing. Nothing else was lost. On the floor lay my dog strangled to death.

We decided to wait till dawn before informing the police. In the morning I went to the police station. Inspector Janab, who has taken up the case was as puzzled as myself since there was not a single clue to help him. He suspects Sekhar, yet he is unable to answer the questions which consequently arise. I request you, Mr. Bob, therefore, to use all your powers to find out if Sekhar is the criminal."

I was struck dumb at the atrocity of the crime. After a few minutes, Jeevan asked "Was your revolver loaded and with the silencer on?" Mr. Gopal replied, "Tuesday being a holiday, I intended going for shooting to the woods in the outskirts of our town. So on Monday night I cleaned the revolver, loaded it, put on the silencer and kept it ready in the safe. Sekhar also helped me in cleaning the revolver."

"Sekhar was in the house, I suppose, when you went to the police station," Jeevan observed.

"Yes," was the reply. My servant, Ramayya, who came in the morning says that Sekhar never left the house. Both of them were in the hall during my absence."

Jeevan asked: "When did you send your son to the village?" Mr. Gopal replied: "Only on Sunday. I sent him rather under compulsion; my mother-in-law was very eager to take him along with her."

Rising from his seat, Jeevan said: "Sir, your problem certainly presents difficulties, but I will try my best to solve it. Come here to lunch with me at 4 p.m. today. For the present Good-bye." "Thank you, sir," said Mr. Gopal rising from his seat. "What is that?" suddenly asked Jeevan. Looking in the direction to which he pointed, I saw a bandage on Mr. Gopal's left hand which he had till then kept inside his coat-pocket.

"In my hurry and confusion on Monday night, I got my hand scratched against my door. It cut deep and I had to get the wound dressed. Good Morning. I will come this evening." So saying Mr. Gopal left the room.

The problem puzzled me. I found that it also puzzled Jeevan. Jeevan said: "You too come to lunch here! I hope I can solve this problem long before lunch time." So I left him to himself and went home.

When I re-entered the study in the evening, Mr. Jeevan Bob and Inspector Janab were waiting. Mr. Gopal soon arrived. From the smile on Jeevan's face and his easy and gallant conversation during the lunch, I inferred that he had solved the problem. After lunch, Jeevan mockingly asked: "Janab! Do you really want to arrest and punish the man who shot Mrs. Gopal?" Janab said: "Certainly, I want to. I suspect Mr. Sekhar. But the man regrets the lady's death so much that I am led to think that he would not regret his wife's death more. And also, I can't frame any case against him. I do beseech your help."

"Then you have got it," so saying Jeevan took the handcuffs brought by Janab and braced them on Mr. Gopal's hands. Both Mr. Janab and myself were astonished. A sudden change came over Mr. Gopal. He fell into the chair from which he had risen and was about to faint. We helped him with a glass of water. He tried to say something but Jeevan cut him short saying: "I will do the talking, Mr. Gopal. Please correct me wherever I am wrong."

"You employed Sekhar as your secretary and let him live in your own house. I am sure you have repented for it often since. You found out that your young wife had fallen in love with him. But you were too late. They liked one another so much that you thought that the dismissal of your secretary would certainly result in your wife eloping with him. You were helpless and spent many sleepless nights watching your wife and thinking of ways and means of putting an end to her friendship with Sekhar. At last you decided to take a course of action which you would, normally, never have taken.

"You took your first opportunity. With the ingenious mind that you possess, you drew up your plan. You sent your son to some other place. You, your wife and Sekhar were the only persons in the house that night. You wished to stage a burglary, *steal* your purse, open the latch of Sekhar's door, bring him out into the hall under the action of some anaesthetic that you have, shoot him dead there and then open a side-entrance of your house by force so that people might think that a burglar had shot Sekhar who came in his way and had made good his escape by the open entrance, leaving the house in haste.

"As you had planned, you prepared the burglary scene, *stole* your purse, came into the hall, and opened the latch on Sekhar's door. You held in your hand the revolver *with the silencer on it.* You heard the sound of a step and turning round you saw your wife standing in the centre of the hall, with a wretched smile on her face as if she had understood what you intended to do. Suddenly, nothing but self-protection came to your thoughts. You shot your wife dead.

"You thought about it. Your wife who had also been watching you for days together had seen you go down and followed you. You saw your way out. You removed the silencer from the revolver, which you placed by your wife's side, strangled your dog to death, got your hand deeply bitten by it in doing so—referring to which you alluded in your hurry—placed the silencer in the safe and intended to go and open a side entrance to throw dust in the eyes of the police and the public at large, the change in your plan being only in the victim of the outrage. *When you were actually proceeding towards the entrance,* Sekhar, being disturbed in his sleep by the cry of the dog, found the latch open, shouted "Arcy!" and came into the hall. Then only you realised your fault of not having opened an entrance before strangling the dog. You delayed the coming of the police; for if they came then itself, your purse and the anaesthetic, you have, would have been found out. You took the first opportunity in the morning to go out and on your way to the police station deposited the purse and the drug in a safe place. Now, my dear, Mr. Gopal, I think you will tell me whether I have left anything essential" Jeevan finished with a chuckle.

I was astounded by the description. Inspector Janab looked sheepish.

Mr. Gopal said in a faltering tone and with tears in his eyes: "Yes, sir. It was all as you have explained. You act as if you had been witnessing my actions that night. I am the criminal. I wanted to cheat the world. I was over-confident of my safety when I came and consulted you. But you saw through it. I will gladly receive the punishment and atone. But please understand the circumstances and at least sympathise with me."

"Due credit will be given to the circumstances," Mr. Janab put in. "And you will be leniently dealt with." He went off soon afterwards taking his prisoner with him.

After they had gone, I asked for explanations. Jeevan relaxed himself with a broad smile and musing within himself for a time said: "You yourself can see it, Ram.

No outside-burglar theory will hold water, since no jewel was lost and no entrance was open. If we consider that an accomplice of Sekhar

would have done the job, and that Sekhar, closing the door after the man had escaped, had gone back into his room, we have to give up the idea since Gopal was downstairs all too soon for that. Again why did the lady come down alone, if she had heard a noise, without bringing her husband with her?

Yet there is the burglary scene. The scattering of the jewels show the hasty departure of the criminal. But no criminal had departed. The criminal, therefore, whoever he was wanted to make people think that the criminal had hastily departed. But there was no open entrance. He or she might have been prevented from opening any door and thereby giving the last touch to the pretence. So we are left with the three inmates of the house.

First let us take the lady. If it were suicide, the lady, certainly, would have opened the entrance before shooting herself. Still how to explain the removal of the silencer and the cry and death of the dog? Though highly improbable, if we assume that she had removed the silencer beforehand, we are left with a problem still. Gopal said that he heard an explosion. Sekhar, a light-sleeper, who was disturbed by the cry of the dog, said that he did not hear any explosion. So we may safely lay aside the suicide theory.

Secondly comes Sekhar. If he stole the purse and when doing so if the lady had come down and if he had shot her, why did he remove the silencer? Or if he had not removed it, how did Gopal hear any explosion and still how did the silencer go back to the safe and how did he go back into his room and what about the death of the dog, which, if downstairs, would have barked very loudly at him and lastly why did he draw attention to the open latch, for it is that which makes us suspect him and where was the stolen purse? No answer to anyone of the questions! So we have to give up this theory also.

Now, after having eliminated all the impossibilities, we have to take up whatever remains, however improbable, to be the truth, and see what it leads us to. Gopal prepared the scene of burglary and shot his wife. This explains the lady's coming down alone. He was prevented from opening an entrance by Sekhar coming out of his room. He was going to the entrance—he said to see if it was open; but I say to open it—when Sekhar came out. Again this explains the removal of the silencer; for he was the only one who told us that there was any explosion; so we may discard it. But what was the motive? If he wanted money badly on being caught red-handed why did he shoot his wife instead of confessing to her? So money does not come in. The open latch shows that he wanted to involve Sekhar also. The motive and the sudden turn of affairs became at once evident. The strangling of the dog, its *grave*

silence before being killed and the bandage on Gopal's hand are self-explanatory. The compulsion on the son to go away from home and the fool Janab's observation on Sekhar's regret over the lady's demise confirmed my theory.

Thus it is that the Monday Mystery is not a mystery any more. Come, let us go to the theatre and see a picture."

No man is a true believer, unless he desireth for his brother that which he desireth for himself.

"On the Lap of Nature"

By M. Stephen Dorairaj, IV U.C.

A Botanist of the Arm-Chair is a poor specimen of humanity. There are Botanists to whom the word of Nature is known only through the pickling bottles of the laboratory. Botany was, however, mainly a field-science some sixty years ago, and even today, with all the developments of laboratory technique, the solid foundation of botanical study can be laid only on the knowledge of plants in their wild state. Therefore our Botany students took a day off to visit the nearest proper jungle. We went to Vaiyampatti, about 30 miles from Trichy.

The morning journey by train was very pleasant. The cool breeze, the delightful companionship of classmates and expectation of new experiences gave us a foretaste of the joy of the excursion. The train set us down at Vaiyampatti station at 7-45 a.m. Instead of the flat monotony of the Trichy plains relieved only by a rock or two, here we were in the midst of hills, small and big, wooded and bare. We lost no time at the station and marched off with our collecting-bags, in groups of threes and fours, led by Captain Krishnan and Mr. Rajan. The going was at first easy; but as we began to climb we found that botanizing jungles, had its thorny aspects! We were not dismayed by the steepness of the rocks or the sharpness of the spines or even of the fatigue of the climb. The lure of the plants lent us the seven-league boots.

Of course, we saw here a large number of plants quite new to us. I am not going to give you a catalogue of them but I shall tell you something of their life. The hills are held up by ridges and valleys. The valleys have often trickling streams meandering among rocks and pebbles. Often enough the water disappears completely under the rocks to emerge further down to have a second peep at the world. As these streams are not perennial—they are really remnants of rain-torrents—they do not nourish a luxurient growth on their banks. But here and there, we do find some pools with a flush of green water-plants. Among them, there is a rare plant. It grows in clusters, an inch long on rocks. It has been called "Characiosiphon." It seems to bridge someway the gulf between the unicellular plants and the multicellular.

On the ridges supporting the hills, there is a vegetation of sorts. It rather looks like heaps of bones of enormous monsters, bleaching in the sun. The heaps are the impenetrable thickets of various kinds of so-called "cactuses." They bear no leaves. They are covered with

thorns, and are poisonous even to the goat. Naturally they harbour snakes, but luckily we met with none.

Skirting these ridges and following the course of the streams we came to the actual ascent of the hill-side. Goat-tracks and cowboy-paths led us up through shrubs and trees of all kinds that abound at this level. After the first showers of the season, these plants had put on their characteristic cloaks of brilliant flowers. Various shades of Yellows, whites and reds, pinks and lilacs were splashed across the green mantle of the hill-side. Humble herbs, too, not daring to look up at their taller brothers, added their quota of colour to the panorama. You may be sure that we collected in abundance all the plants we wanted to examine at greater leisure. We gave no peace to our lecturer and demonstrator. As in a Radio Quiz programme, but with the tables turned against the masters, we shot out questions as bullets from a machine-gun! What is the name of this plant? Of what family? Why does it grow here? What is its peculiarity? Is it useful? In what way? etc. Long before they could answer this series of questions about one plant from one student, they were overwhelmed with similar questions from the other fifteen students. There were hundreds of plants and only two to answer our Quiz! But the masters managed to answer all our questions, with a hundred percent marks.

Time flew fast. We had left the shady jungle and were very near the exposed crest of crags that had looked from below so smooth atop. The sun was beating down on us pitilessly. It was 11 o'clock. We were hungry, especially thirsty. But we had our water-bottles to relieve our distress. Resting awhile in the shade of the rocks and enlivened by the cool drink, we looked round. What a sight! There, in the middle of the landscape ran the straight dark ribbon of the railway with the Liliputian station almost hidden among the trees. Round the few scattered hamlets lay small smiling fields, a checker-board of green and yellow. The Grand Trunk Road visible in patches, carried a meagre traffic of buses and lorries. But to a large extent the land looked untamed desolation, red with dust. We were in the middle of September; but after the rainy season, all this apparently infertile land will surely look one vast green vista, a paradise of the botonists!

That does not mean that we returned less than completely satisfied with our excursion. The hills had offered us in full measure what we had gone to seek. Walking briskly down the slope, I sang this song:

"The sun with all its splendour steeps
The valley, rock and hill;
Ne'er saw I, a calm so deep
That ho'ers in meadow still!"

ESTATE DUTY IN INDIA

By V. Karunanidhi, V Hons. (Econ.)

A bill for the levy of estate duty was introduced in the House of the People, on August 11th, 1952. Since then it has invited a storm of protests from vested interests, the chambers of Commerce and the landed gentry. The Bill is a modified version of the 1948 Bill. It insists on retrospective effect, applies to the whole of India, except the States of Jumna and Kashmir. Estate duty is to be levied on property (including agricultural lands), passing hands on the death of any person, immediately, in the States of Orissa, Bombay, Madya Pradesh, Rajesthan, Hyderabad and Utah Pradesh, and later on in other states, when resolutions required for the purpose are passed in their respective legislatures. The power to assess duty is assigned to the controller of Estate Duty, a new authority functioning under the Board of Revenue. Appeals can be preferred to the Board of Revenue and provision is made for references to High Courts on questions of law. The rates of duty and exemption limit are to be fixed annually by the Finance Acts. The net proceeds will be given over to the States in accordance with principles laid down by Parliament.

The case for the levy of Estate Duty was well laid out in Parliament by the Finance Minister. The aim of such a duty, especially in a country with the Welfare State ideal as its goal, is essentially to prevent the concentration of wealth in a few hands and to reduce the glaring inequalities of wealth. In the significant words of Marshall: "There is no real necessity and therefore no moral justification for extreme poverty, side by side with great wealth." And to quote Woodrow Wilson: "The firm basis of government is justice and not pity, and equality of opportunity is the first essential of justice in the body politic."

The number of persons earning above £6,000 a year, fell from 7,000 to a bare 86 during the last 100 years in England, the estate duty has taken its due share in bringing about this result. The duty is levied at the rate of 80% on properties of value £1,000,000 and above. The exemption limit is £2,000. Nearer home, in Ceylon, the duty is levied, the maximum rate being only 20%, with a maximum limit at Rs. 20,000. In fact, the Estate Duty has become a normal feature of the fiscal system in almost all countries including U.S.A.; Canada, South Africa and Australia.

Apart from the advantage of redistribution of wealth, the Estate Duty in India commends itself also on other grounds. Much of the

accumulation of wealth through industry and commerce is due in part to the policy of the government such as tariff protection. Further the beneficiaries of an Estate draw gain from the privilege of the inheritance, guaranteed and protected by the state, and the estate duty is the "price of this privilege." The common back-tax argument also applies rather more to India than any other country. Evasion is the order of the day and the estate will fall on that part of a man's wealth built up from unpaid taxes. But the chief argument in favour of the estate duty, as the Finance Minister emphasised is, that it is in conformity with the 'ability' principle in taxation. The beneficiaries of an estate are capable of paying the tax on property; nor do they hesitate to pay it. The Estate Duty is fully in accord with the 'ability' canon of Adam Smith; more so when it falls on unearned income.

The measure is viewed by many as 'unnecessary' and quite 'inopportune,' while some are inclined to consider it as unsuited to an agricultural country. To some, it will bring no considerable revenue, whereas to some others, it is just a prelude to the tragic drama of heavy taxation. Some others fear that it will hasten the disruption of the Hindu Joint Family. Commenting on the measure, the Eastern Economist endorsed the pessimistic view: "accepting the data for what they are worth, one is impressed by the limited extent to which steep taxation during the war and postwar years has been inadequate in order to correct the growth in inequality, whether measured by Giri's Index of concentration or by the sagging Lorenz curve . . . . . . An estate duty in India is not going to be more successful in redistributing incomes than the income-tax has been so far." In the light of these criticisms it is really worth considering whether the measure is practical.

Many have drawn pointed attention to the administrative difficulties the proposed measure entails. Mr. Muthia Mudaliar observes: "In a wide country like India, consisting of 20 states whose representation individually in the Central Legislature is comparatively small, considering the total strength and where the economic conditions differ widely, it will be a difficult task, if not an impossible one to make the Central Legislature realize the actual situations in the several states and arrive at figures which may suit all of them." Mr. Ramachandra Reddi, M.U.P., fears that the canon of economy may be over-ridden, because, granting the peculiar conditions in India, the costs of collection are likely to exceed the receipts. He further observes: "The machinery and procedure contemplated for the administration of the act are so complicated and elaborate that there is large scope for litigation, harrassment of the individual, and corruption." Evasion of payment too is likely; more likely in a country where the custom or the habit to pass on property to successive generations by testaments or wills is absent. Evasion by judicious gifts and sales, or

through transfers of estates during the life time of persons, cannot be avoided. Again the duty must be uniform throughout India, which is unlikely. Even now the states of West Bengal, Travancore and Cochin, and Shourashtra are not satisfied with New Delhi going ahead with the measure on their behalf.

Now the argument that the tax is unproductive and is unlikely to be at least as successful as the income tax does not seem so plausible. Six years ago the Finance Minister estimated the proceeds from a possible levy of the Duty at 10 crores. Circumstances have changed widely since then, and the importance of the role of various interests in the development of an economy, independent and sovereign, cannot be underestimated, still more the fact that Estate Duty only supplements income-tax cannot be discounted. The former is intended primarily for those who receive money income, in the shape of jewels, pictures, motor-cars, houses and the like. Wealth resulting from capital transaction, speculation, the unearned income in land valuation and the like, benefits which escape from the income-tax, cannot be left out of consideration in the tax-system.

Perhaps the most serious objection is the effect of the duty on the Hindu Joint Family and Hindu Law on the one hand, and on the economic set-up of a predominantly agricultural country like India, on the other. Since the Estate Duty Bill, to a great extent, deals with some aspects of Hindu Law relating to succession and inheritance, Joint Family property, co-partners, maintenance rights of minors including children and the like, it is argued that the Hindu Code should precede the Estate Duty Bill, but the Finance Minister classified this issue and said in Parliament that necessary exemptions and concessions have been provided for in the Bill, as, for example, the position of minors, Hindu Widows, and also joint families governed by 'Modakshira' laws.

In an agricultural country like India, agricultural lands constitute the major part of the estate inherited, and their value depends as much on their productive power as on their 'demand.' The levy of such a duty by the British Chancellor is no justification for the levy of the same in India. As a matter of fact conditions vary widely from country to country. In India, the Estate Duty move will lead to the disruption of agricultural estates. Thus the direct consequence of the levy will be ruinous in the sense, that it will accelerate fragmentation and subdivision of holdings. The payment of the duty immediately after the death of a person, will cause severe hardships to Indian agriculturists, especially as credit facilities are not sufficient to meet the agriculturists' difficulties and needs.

Further, the Bill will go a long way in retarding capital formation and checking economic progress. The chief cause of the shortage of

capital for investment in industries is not so much the lack of power or will to save, but unwillingness to put savings in industries without adequate safeguards. The present Bill will kill even the incentive for saving. To people who are 'disappointed' dreamers of an "India overflowing with milk and honey after Independence" and who are obliged to pay excessive income-tax, exorbitant super-tax, and high import and export duties, the Estate Duty may happen to be the last straw on the camel's back. But to this, Mr. Deshmukh replied: "In a matter like this we can be guided only by the experience of other countries.... In so far as it is possible to judge, the fiscal and psychological effects of these duties are not damaging to savings and capital formation."

Apart from these objections there are some which are minor in character. There is an element of uncertainty arising from the fact that the exemption limit and the rates of duty, are to be fixed annually by Parliament. The power vested in the hands of the Controller to determine the position of small legatees in the picture, to decide rival claims to the Estate and to settle the valuation of the Estates, the provision for appeal to the Central Board of Revenue in Delhi, whose decision is final and the extreme complexity of the language of the Bill—all these add to the difficulties of the levy of estate duty, providing as Mr. Muthia Mudaliar has said, "a bumper harvest to the lawyers of New Delhi."

But the objections raised so far, are neither novel nor strange to what either the history of Public Finance in general, or that of taxation in particular, has met with, so far. Most of the arguments advanced against the levy are just a reproduction of the time-honoured and obfuscated ideas of the past, clad, of course in the modern garb of particular circumstances. No new tax can be beyond cavil and in any experiment newly launched, difficulties both administrative and otherwise cannot be helped. India's future stands or falls by her industrial progress and economic prosperity. The Estate Duty will go a long way in helping India to achieve these ends.

Perfection in Literary Style

By 'J. T.'

MORE often than not, while we appreciate and admire the writings of great authors, we sigh with envy that we are not able to become famous, that we are not able to attain some happy distinction in style. We consider style as a gift and as something that cannot be worked for. It is the sluggard who says that poets and saints are born, not made. No doubt some are born great, some have greatness thrust upon them but the many achieve greatness. "We meet with few utterly dull and stupid souls; the sublime and the transcendent are still fewer; the generality of mankind stand between these two extremes; the interval is filled with multitudes of geniuses."

This is absolutely true since, Genius is in great part the product of labour; it is ten percent inspiration and ninety percent perspiration. Whether it is to win the laurels of an athelete, or the dexterity of a painter or again the holiness of a saint, one has to labour, take pains. We are too wise not to know the old adage: no pains, no gains. Therefore, instead of throwing up the sponge, we should stop to think whether we cannot, by industry and hard work, attain perfection in literary style.

'Most men,' says Newman, 'who have had to do with composition must know the distress which at times it occasions them to have to write—a distress sometimes so keen and so specific that it resembles nothing less than bodily pain.' The apparent ease and grace in the great authors' writings should not be attributed to chance, much less to magic. The spontaneity and seeming effortlessness are but the result of 'conscious practice and exercise.' The more perfect the style, the greater must have been the energy expended, to give it crystalline clearness. To understand at all the indefatigable labour that is required 'to write with some conspicuous force, to say a thing clearly and render an effect with propriety,' we must know what STYLE is.

To consider style merely as the dress in which we clothe our thoughts shows that we regard it as something independent from what we want to say. The great writers, on the contrary, did not look upon style as a useless ornamentation which could be put off or put on. Carlyle, who was no mean critic of literature, held that style is rather to be compared to a skin than a coat. This is what he writes to John Sterling: 'know thy thought—believe it—front heaven and earth with it.' Newman, another great writer has shown us how futile it is to look upon style as a 'trick' and 'trade,' and how it is inseparable

from the thought of the author. In other words, we may say that writers pour forth beautiful words because they have beautiful thoughts. Thought and language are as inseparable as light from illumination, as the waves from the ocean. Matter and manner must stand or fall together. For "the aim of all style from the lowest to the highest is clear exact expression of thought." No writer worthy of the name was ever accustomed to aim at diction for its own sake. 'The writer's style then is a thinking out into language.'

Hence, before we toil at expressing our thoughts we must accustom ourselves to admire great things, feel great things and think great things. Once we have something worth saying we must endeavour to give an exact reproduction of our thought. However rich may be the materials yielded by experience, however fresh and strong may be our thought, feeling and imagination, unless it is moulded and fashioned in accordance with the principles of order, symmetry, beauty, effectiveness, and in short with the elements of composition and style we shall be at a loss to give a proper picture of our thought or idea. But this top-form, this perfect utterance to our conception, comes only to formed writers, men who have laboured hard and long at the art of writing.

Study the pains an artist takes to depict the picture he has in his mind. He has to learn his subject; to master its principle the laws and conditions of technique. How many sketches he makes before he ushers into the world his final representation of his conception. He is ever designing, rejecting, adopting, correcting, perfecting. And, now how beautiful the result—after such labours.' Raphael and Michael Angelo did not produce their masterpieces at their very first attempt. Their style was manifested only after years of assiduous practice. The Apollo Belvedere speaks volumes of the craftmanship of its sculptor.

Now what is true of the painter or a sculptor is equally, if not more, true of the literary artist. 'The sister arts' says R.L.S., 'enjoy the use of a plastic and ductile material, like the moulder's clay; literature alone is condemned to work in mosaic with finite and quite rigid words.' Hence the literary artist in order to convey his idea perfectly and exactly must study the art and elements of writing. He must know the laws, the methods, the processes of literary workmanship. He must acquire a mastery over the medium of expression. Clear expression depends on the choice of words, the use of the tritest of phrases, the mastery of their finest shades and degrees of meaning. Therefore unless the literary artist exercises himself in the art of literary diction and composition he cannot attain proficiency in his art.

Earnest and serious application in the pursuit of perfecting the medium is absolutely necessary where perfect expression is desired. It is the right word, the right number of words, and these words in the right order which will best express the idea to be conveyed. Hence the writer must labour at precision in wording and phrasing, at compactness and correctness, at smoothness and harmony. All these qualities infused in his writings will make his sense clear, musical, pictorial and forcible, the very opposite of vague, dreary, harsh and diffuse. Unless he strives to acquire these intellectual, emotional and aesthetic qualities, he cannot possess them and unless he has them, he cannot introduce them in his works. And the only way to acquire something of the genius's skill in the use of words and idioms, of sentence structure, of the genius's tone and mind is by constant writing, by hard work.

We cannot emphasize sufficiently the necessity of the writer's capacity for intense work in the pursuit of literary fame. The weighing of words, sifting and shaping of subtle turns of phrases, the structure and cast of sentences the construction of paragraphs, the studious management of details, the peculiar rhythm and cadence, in short, accuracy in conception and statement does not come about by chance? Far from being a hereditory gift, it is achieved only by dint of patient labour—by giving one's days and nights to that work. Indeed one might give one's nights and days to that task and find that the advice is no half truth.

Perfection comes only after abundant practice. After 40 years of diligent authorship George Moore still had difficulties. 'It is incredible,' he said, 'the trouble I have to take to produce a passable sentence.' Mr. Bennet, one of the foremost writers of the day answering his own question: 'How did I learn to write?' says: 'I didn't. I am still learning to write and by the only method. You write of course like an artist, by writing and writing and writing . . . . ' What the present day authors say are but echoes of the testimonies of the writers of old, whose works and writings are treasured up as being more precious than diamonds.

Demosthenes is said to have transcribed Thucydides many times over in the formation of his style. La Rochefoucauld is said to have spent fifteen years on his famous Maxims, rewriting and repolishing some of them thirty times before they satisfied him. Of the thirty verses that Vigil wrote in the morning, only ten were left at night. Milton frequently cut forty verses down to twenty. Cicero spent his old age in correcting his orations; Massielon, in polishing his sermons; Fenelon, in rewriting his Telemaque seven times. Rouseau says that he took infinite pains with his work, a simple sentence sometimes costing him four or five nights.

We cannot exhaust these attestations of great writers. From the evidence of his sketch book, we learn that Beethoven, rewrote certain passages as many as twenty times before moulding them to his satisfaction. Cardinal Newman, the greatest master of English Prose in the Victorian era, in a letter to one of his friends said: 'It is a fact I have been obliged to take great pains with everything I have written; and I often write chapters over and over again, besides innumerable corrections, and inter linear additions.' And finally no one has more strongly expressed the expenditure of energy required to climb the topmost rung in literary style, than Conrad: 'For twenty months neglecting the common joys of life that fall to the lot of the humblest of the earth, I had, like the prophets of old, 'wrestled with the Lord,' for my creation.'

Thus did eminent writers achieve 'the power to touch with ease, grace, precision any note in the gamut of human thought or emotion.' If they became famous it was because they were indefatigable. They had no mercy on themselves. For Genius may be a gift of heaven, but unless it is accompanied by that infinite capacity for pouring out nervous energy without collapse it achieves little or nothing.

'The heights by great men reached and kept
Were not attained by sudden flight!
But they while their companions slept
Were toiling upward in the night.'

We must therefore confess that 'literary style is the result of unforgotten toil.'

When once we have acquired facility with the medium of expression when, after years of gymnastic we can sit down at last, legions of words swarming to our call, dozens of turns of phrases simultaneously bidding for our choice and we ourselves knowing what we want to do and able to do it, then the best rule is to forget style altogether and to think only of what we want to say. Clear thoughts make clear writing. Lewis Carrol's famous parody of a well known proverb is excellent advice: 'Take care of the sense and the sounds will take care of themselves.' In other words, the writer's guiding principle should be what a critic said of Newman: 'Art for art's sake was nothing to him. He worked to express the very bloom of the truth that was in him and to express that truth with the exactness, he intended to have!'

A WORD ON DEMOCRACY

By Joseph Chayhur, I U.C.

DEMOCRACY is not merely a form of government but a spirit that pervades the entire life of the people. It applies not only in the field of politics but in every sphere of life.

Most of the recently emancipated nations have made for themselves a democratic constitution. This is no doubt a great achievement. But though they have a democratic constitution they are not democracies yet. The chief cause of this curious position is that the democratic spirit is not sufficiently developed among the people of those countries. In India, for example the persistence of caste and communal differences is a great obstacle to the growth of democracy. The basic need of a democratic society is a spirit of union, paternal feelings and mutual tolerance. Communalism cuts at the root of such a spirit and thereby makes it difficult for a democratic system to develop and flourish.

Without mutual tolerance and paternal feeling, democracy cannot function properly. Democratic government is no doubt majority rule, but it is majority rule with the acquiescence of the minority. The minority has to be respected, consulted on all issues of importance and given the fullest scope to contribute its share to the governance of the country. As a well-known authority puts it, "the will of the majority prevails, but only after adequate discussion and debate and with due regard to the rights of the minorities."

A characteristic feature of democratic government is the institution of parliament. There are people who deride this institution as a chamber of gossip or a 'mere talking shop.' Others regard it as a convenient machine for passing laws with the maximum of speed and the minimum of discussion. But these are cynical views based on occasional shortcomings of the parliamentary system in practice. On the whole the system has justified itself and worked with great success. Its success is due to the free and frank discussion of every problem by the members. Freedom of speech is a fundamental condition of democracy. Robbed of it, democracy is bound to perish. Freedom of the press and freedom of association are equally necessary. They ensure the people the chances of political participation. A free unfettered press is helpful to the formation of a healthy public opinion. It will subject the proposals of the party in power to a searching criticism and thereby help to promote good reforms and prevent bad measures. It will safeguard

the liberty of the individual citizens against encroachments made on it by a government with totalitarian tendencies. Like the freedom of the press, the right of association is a powerful guarantee of individual rights and liberties against state absolutism. As an author notes: "Free discussion, free association and periodical elections ensure another essential of democracy, which it is important to note especially in contrast to modern dictatorship, viz., the possibility of an alternative government."

Democracy can never exist is a land dominated by a single party, where no opposition dare raise its head and none dare call in question the policies and practices of the party in power. Such an atmosphere, in addition to exposing those who differ from the views of the ruling class to the danger of persecution and enslavement, opens the road to tyranny and the suppression of the liberties of the individual, and renders democracy a mockery and a delusion.

**You cannot force people to love one another by law.
Religion alone can promote mutual love.**

From a Mission to a Province

By Rev. Fr. F. X. Froehly, S.J.

First Stage 1838-1847

IT was on the 27th of February, 1838, that the four founders of the new Madura Mission left Pondicherry for Karaikal and there divided the vast territory among themselves. F. Garnier took charge of the north from Padragudy till Dindigul, a distance of 90 miles. Fr. Martin proceeded to the south and became the apostle of the Paravas who still visit his grave at Rajakembiram. Fr. du Ranquet, one of five brothers missionaries, two in America and three in India, was put in charge of Palamcottah. The grand-nephew of this glorious brotherhood, Fr. Henry du Ranquet, also came to India and taught Mathematics in this College for many years. Fr. Bertrand, the superior, settled down in the centre and evangelised the Marava country. Four heroes in charge of a total population of six million with 150,000 Catholics who had been neglected for years, many being schismatics or ready to join the schism. The task was heavy and in Europe an appeal to the brave was made. From 1839 to 1846 thirty seven new recruits arrived from nearly all countries of Europe: France, England, Ireland, Belgium, Italy. Alas! most of them were to fall victims to excess of work and want of protection against a deadly climate. Of the 37, 11 died before 1846, most of them of cholera. The founders were naturally the first victims. Two were carried off by the terrible epidemic, the third died from the effects of the climate, and their superior, after having escaped three attempts by his own cook to poison him, was saved from an untimely death by being recalled to Europe.

One would like to give the names of the other heroes, who died after one or two years, Fr. Audibert, the first Rector of Negapatam; Fr. Walter Clifford, a descendant of Lord Clifford; Fr. de Bournet and so many others. It was a regular hecatomb. The fruit of nine years of apostolic work may be summed up as follows: 120,000 preserved or rescued from schism, the sacraments more regularly frequented, a college founded, ten new churches built, a goodly number of non-christians and non-catholics brought into the fold of Christ.

Second Stage 1847-1887

It is a new era which opens. Apostolic works go on multiplying day by day. In 1847 the Madura Mission was severed from Pondicherry and

raised to the status of a separate ecclesiastical unit, Mgr. Canoz continuing to be Superior Regular of the Mission. The burden was too heavy for him and two years later, Trichinopoly and Palamcottah received their first District Superiors. In 1853 Madura followed suit and received as Superior, Fr. Castanier of glorious memory. The following year, was founded by Fr. Bossau, the magnificent Institution of Adeikalapuram, a symbol of the universal charity of the Church. Persons of all ages, from the cradle to the grave find refuge there. In that house they learn everything; to read and write, to sow, to plough and even to climb on the palm trees and to extract sugar candy.

In the Marava country the unforgettable Fr. Perrin, nephew of Pauline Jarricot was waging a relentless war with the schismatics until he too succumbed in 1858. Later on was Fr. Darrientort, who urged by his tender love for Our Lady, revived the long neglected pilgrimage of Our Lady of the Sceptre on the sea-shore of Karankadu. At Madura, the indauntable Fr. Trincal spent himself with a courage which was only equalled by his success. Through his school he obtained the first conversions among the weavers to the utter despair of the whole caste. In the space of eight years he baptised 1,600 persons, built fifteen chapels and planted the cross in twenty villages.

In the South progress was more rapid in spite of continual struggles with the Schismatics and the Protestants. The prime-mover was Fr. Louis Verdier of small stature but of indomitable will. It was in his time that Father Denis Guchen, Parish Priest of Anakarey, had the happy idea of visiting Satankulam, a town of 10,000 inhabitants. In 1860 there was not a single Christian there. On seeing the missionary in his white robe a Hindu seemed to hear a voice saying to him: "There is the one whom heaven is sending to lead you to Salvation." The man went up to Fr. Guchen and would not leave him until he had received baptism. A year later the Father baptised 100 catechumens. In 1892, Satankulam numbered 15,000 neophytes. Elsewhere conversion work, if not so rapid, was certainly consoling. Briefly in 1846, the Tinnevelly District numbered 42,000 Catholics, in 1886, 68,000.

At Dindigul we meet the indefatigable Fr. Saint-Cyr, to whom Saint Mary's High School owes its extensive grounds and Shembaganur its 70 acres with the forest planted by him. His name will ever be associated with the health resort of Kodaikanal and the Sanctuary of La Salette. The Sanitorium had become a most urgent need, as may be gathered from the following statistics: From 1840—1858, 32 missionaries died all in the fulness of manhood. Not one had worked 10 years, 21 had worked less than five, a few less than one. After two visits to Kodaikanal, Fr. Saint-Cyr carried out his long-cherished plan; he bought a bungalow and land and began to plant. In this he was ably

assisted by Br. Cicero, a Piedmontese, remarkable as much by his work as by his name. Arrived in India in 1839, he was first Infirmarian in the Madura Mission, then prefect and teacher in Calcutta. On his return to the Mission he accompanied Mgr. Canoz who went to Bombay as Administrator, next he became Infirmarian again and finally planter at Kodaikanal.

In 1873 a new impulse was given to the Madura Mission by the celebrated Fr. Lessmann who for two years was Visitor and Mission Superior at the same time and whose name will never be forgotten in Madura. It is impossible to enumerate in a short review like this all the new works started during those years. On the 21st of October, 1876, was founded the Congregation of the Seven Dolours for the education of girls. In 1892 it numbered only 62 members; today their number has risen to 589. It has fifty Elementary Schools, four High Schools, two Training Schools and a College. The Sisters work in nine dioceses. In September 1887, the Congregation of Saint Anne was founded for charitable works such as orphanages, asylums for fallen women and the like. In the South was started the school of catechists and in the centre the now defunct Congregation of the Brothers of Seven Dolours. At Adaikalapuram, a young Convent, Maria Regina by name had the happy inspiration of going about the neighbouring villages and baptising dying children. This was the origin of the Institution of baptising women, the 'Baptiseuses' as they are called. This mission is one of the first in the world for the number of children baptised 'in extremis.'

The origin and history of Saint Joseph's College is well known to all. Founded at Negapatam in 1844 by Fr. Audibert, it began with one student; a year later it numbered 15, two years later 80. This was an achievement considering that secondary and higher education was not appreciated then as it is now. But being God's work, the new College had to pass through the crucible of suffering. in 1846 five were carried off by cholera, three students and two Fathers: Fr. O'Kenny, an Irishman and the Rector himself; the former was 44 years old, the latter 39. Another trial came two years later. On the 11th September 1848, in the middle of the night, ill-intentioned neighbours set fire to the buildings and within an hour, the College with its rich library was consumed by the flames. The authors of the crime must have been disagreeably surprised to find that the very following day the classes were resumed in rented houses. It was all due to the energy and resourcefulness of its Rector, Fr. Saint-Cyr. A fortnight later the College buildings were again fit to accommodate the students. This was not yet the end of the trials. Four years later a terrible cyclone caused considerable damage to the buildings. But nothing daunted, the superiors started building again and when in 1858 the College was short

of funds, they sent Fr. Saint-Cyr to Europe on a begging tour on behalf of the dear Institution.

In 1860, under the Rectorship of the great Fr. Batut, Saint Joseph's College was affiliated to the Madras University and immediately the number of pupils rose to 400. In 1881, Fr. Jean, the then Rector, was appointed Fellow of the University and a year later he was chosen as one of the members of the Commission appointed by Lord Ripon to visit all the Universities of India. Yet it became more and more evident that Negapatam was not central enough for a work of such importance. In 1879, it had only two graduates to its credit, one of them being the Scholastic Santiago, the future professor of English and Tamil scholar, whose books and hymns and still read and sung all over South India. Accordingly Fr. Barbier whom no obstacle ever stopped, effected the transfer of the College to Trichinopoly in January 1883. Later on when asked whence he got the money for all the new buildings he would smile and say: Pray for the soul of Fr. d'Erceville. That Father had given his rich patrimony to the mission. Another great benefactor was Fr. de Noircourt, the perpetual scholastic. The transfer caused a regular metamorphosis; the number of students rose at once to 700. But Fr. Barbier had to pay the penalty of his daring enterprise. In the very first year cholera broke out twice carrying off eight victims, seven boys and a member of the staff, Fr. Centre, professor of Mathematics. This epidemic did not stop the progress of the Institution. In 1887 the number rose to 1000, 300 being in the University course. In 1913, the figure stood at 2000. In 1911 the College had turned out 689 B.A's and 8 M.A's. The most far reaching event during the period just reviewed was the establishment of the Catholic Hierarchy in India. The Vicar Apostolic of Madura became Bishop of Trichinopoly. As a set off he had to cede the civil District of Tanjore and fourteen churches in his own diocese to the bishop of Mylapore.

Third Stage 1888-1923

This is to some of us contemporary history, the paving of the way to the division of the diocese and the creation of the Vice-province. First in time and importance comes the foundation of the scholasticate and the novitiate at Shembaganur for all the Missions of India and Ceylon. Next follows the establishment of four congregations of European and one of Indian Sisters, who undertake all kinds of educational and charitable works: despensaries, orphanages, primary and secondary schools, training schools for girls, catechumenates, needle-work, service in Government Hospitals. Next follows the foundation of our High Schools at Palamcottah, Tuticorin, Madura, Dindigul; the Normal School of Trichinopoly, the inauguration of the Brothers of the Sacred Heart

by the ruler of the south, Fr. Caussanel overflowing with consolation at Mass and fighting like a lion in law-courts. At Trichinopoly the College witnessed the creation of the preparatory seminary by Fr. Heraudeau, the starting of the Catholic Former Pupils' Association, voluntary catechism, the work of the Press both English and Tamil, the conversion movement among the Brahmins. This movement, though slow, has resulted in 7 vocations to the Society of Jesus, and five to various congregations of women. The names of Fr. Billard and Fr. Lacombe will ever be held in benediction in Saint Mary's Tope. In the intellectual sphere the College developed marvellously. As a result of the Lord Curzon Act in 1906, it sought affiliation for Honours in Mathematics, Physics and History. This necessitated the construction of the Digby Hall, the credit of which must go to Rev. Fr. Honoré and another Father still alive, thanks be to God, Rev. Fr. Haas, S.J. Part of the prestige of the College was undoubtedly due to the presonality of its Manager, Fr. J. D. W Sewell, son of General Sir Samuel Sewell. For many years he was Fellow of the Madras University and member of the Syndicate. This required his continuous stay at Madras where he died.

Saint Joseph's has produced up to date nearly 1000 priests or religious, 13 archbishops and bishops and a number of influential Catholic laymen. Its influence over its non-catholic students has been so beneficial that today the educated class in South India express themselves in terms of christianity. Another educational institution of India-wide influence started during the period under review is Saint Paul's Seminary, which had humble beginnings but has since developed into a regional Seminary with 100 students from 18 dioceses.

Fourth Stage 1923-1952

During this period the Mission developed beyond all expectation. In 1923, the diocese of Tuticorin was erected by the Holy see with Mgr. Roche as its first bishop. It numbered then 70,000 Catholics, today the number is well over 100,000. In the same year St. Xavier's High School, Palamcottah, was raised to the status of a 2nd grade college and two years later it obtained affiliation for B.A. In 1924 was laid the foundation stone of Loyola College at Madras, which opened Courses the following year. That these two institutions were providential contemporary history amply testifies.

In June 1928 was inaugurated at St. Mary's, Kodaikanal, the House of Tertians which put the finishing touch to what goes to make a Province of the Society. All the different houses which are found in a full-fledged province were now to be found in the Madura Mission. No wonder, then, that on the 3rd of December of the same year 1928, Rev. Fr. Ledockowski signed the decree raising the mission to the

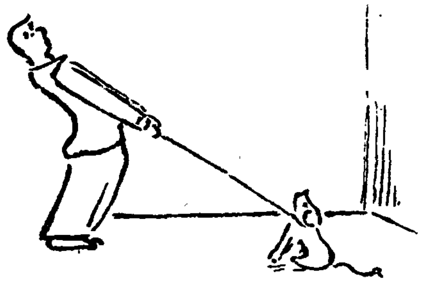
status of a dependent Vice-province. This entailed more active recruitment on the spot. Due to the two world wars fewer and fewer subjects came from Europe and yet our numbers increased year after year. The following figures are a revelation.

In	1857	the number of missionaries	was	57
In	1907	...	...	204
In	1937	...	...	319
In	1952	...	...	424

Another momentous step forward was the new division of the diocese of Trichinopoly and the creation of the diocese of Madura. Today the Catholic population of the three dioceses of Trichinopoly, Madura and Tuticorin rises to nearly half a million. Compared to that of other dioceses the number of secular priests in the dioceses of Trichinopoly, Madura and Tuticorin is considerable—73 in the Madura diocese alone.

On the occasion of the fourth centenary of the death of Saint Francis Xavier, Very Rev. Fr. General gave us the supreme consolation of erecting our Viceprovince into an independent Province with all its privileges. The decree was signed on the Feast of Saint Ignatius, the 31st of July, and came into operation on the Feast of the Assumption, the 5th anniversary of Independence Day.

Such in brief, is the work accomplished by a relatively small body of resolute men in the course of a century. Any commentary would be superfluous.



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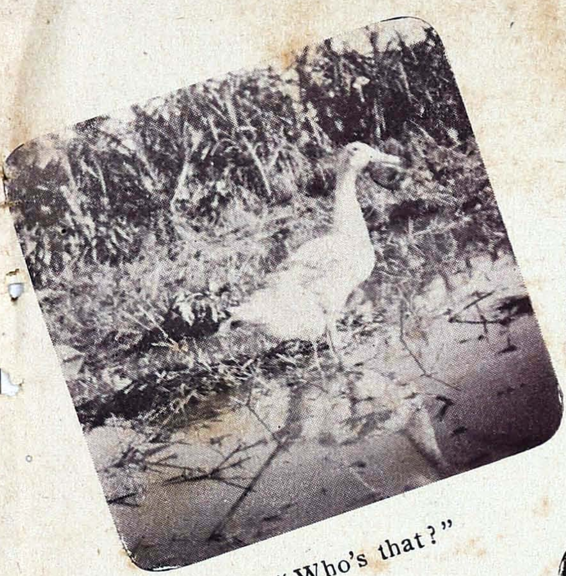
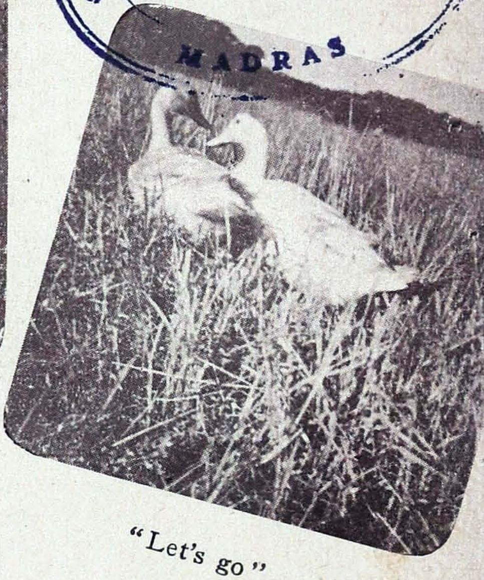


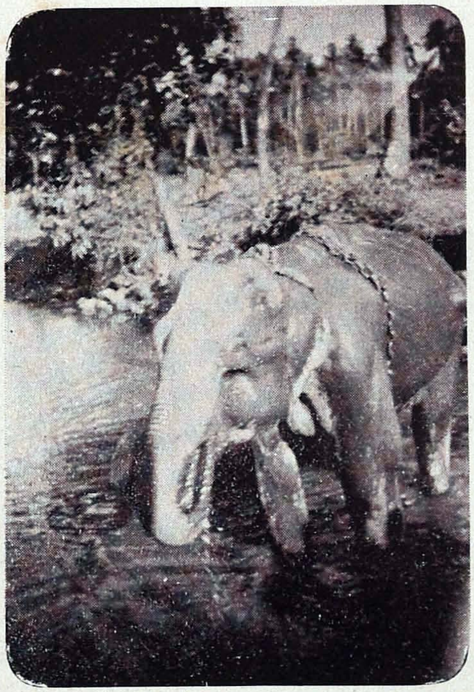
"Who's that?"

"Ho! Ho!"



"Let's go"

Cyclone Damage in Tiruchi



Quenching the thirst
by S. Mahadevan, III B.Sc.

Cyclone Damage in Tiruchi

SWEET NATURE

Evening
Photos by K. L. Joseph

4th CENTENARY

19th CENTENARY

EXHIBITION GROUND
K. J. Joseph

GOLDEN CAR OF TUTICORIN
K. J. Joseph

ST. FRANCIS XAVIER
K. J. Joseph

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EXHIBITION SNAPS

CORPUS CHRISTI ALTAR
Photo—Joseph Pinheiro

The Tanjore Tenancy Reform

By Mr. M. Arokiasamy, M.A.

IN December 1952, the Madras State Legislature put on the Statute Book the Tanjore Tenants and Pannaiyals (Protection) Act. The Act gave legal form and effect, with certain modifications, to the measures embodied in the Ordinances promulgated respectively on August 23, September 5, and October 1, 1952.

The circumstances leading to the Ordinances and the Act that followed are well known. During the last few years discontent has been growing among the tenants in the Tanjore district. It was, in part, due naturally to the awakening among them as among the other sections of the masses throughout the country in recent times. But it assumed the serious proportions it did largely through the activities of the Communists and their allies who, not content with magnifying the tenants' grievances, made them believe that they were the rightful owners of the land while the landlords were a set of greedy usurpers bent upon exploiting and victimising them. The unrest among the tenants and the apprehensions of the landlords engendered a tense situation which culminated, here and there, in outbursts of lawlessness and crime. Immediate action was called for, lest the situation should worsen with disastrous consequences. Accordingly the Ordinances were promulgated at once. These emergent and temporary measures were to be replaced eventually by a permanent law, which has just been passed.

The objects of the law as well as the Ordinances are the restoration of harmony between the tenants and the landlords, the promotion of social justice and the improvement of food production. Strained relations between the tenants and the landlords will do nobody any good but will do harm to everybody. It is necessary, therefore, to take steps to heal them and to restore the old customary friendly relations. For this purpose some measure of justice should be done to the tenants by giving them better conditions so as to make them contented and happy. In order to increase food production, which is a vital necessity at this time of food crisis, there could be no better guarantee than a community of landlords and tenants working in close harmony. The re-establishment of amicable relations between the tenants and the landlords in the primary object to which the others are ancillary and its realisation has been the chief consideration in determining the measures of reform.

The Tanjore Tenants and Pannaiyals (Protection) Act is limited in its application to the Tanjore district alone, though at any time it may be extended to other areas with suitable modifications and due legal sanction. It covers only the landowners whose land in any village exceeds one *veli* ($6\frac{2}{3}$ acres) of wet or dry land irrigated from any Government source or three *velis* (20 acres) of dry land not so irrigated. Not only are the landowners whose aggregate holding is less than the prescribed limit exempted from the Act but also those landowners whose aggregate holding is more, but whose holding in each village is less, than that limit.

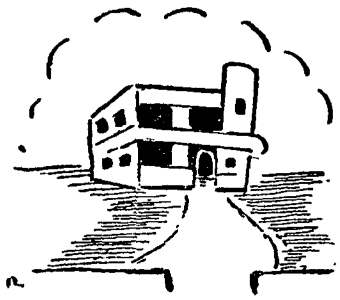
The Act regulates the conditions of both tenants and pannaiyals and seeks to give them a twofold benefit: Security of tenure and reasonable reward for their services. The tenant, who, under the Act, is a cultivating tenant contributing his labour or that of his family, is assured of security of tenure for five years from the agricultural year 1952–53, provided he has been in possession of the land on and since December 1, 1951. A tenant who was in possession of the land on December 1, 1951 but not at the commencement of the Act can be restored, the existing tenant, if any at the moment being evicted. Similarly a tenant who was on the land in the agricultural year 1950–51 but not on December 1, 1951, can be restored, except where another tenant had taken his place on or before December 1, 1951 and raised a crop before the commencement of the Act. The tenants thus restored according to the procedure prescribed in the Act will enjoy security of tenure for the next five years. The landowner may terminate the tenancy at the expiry of the period of five years on giving twelve months' notice before the end of the final year or at any time during the period on grounds specified in the Act such as failure to pay rent, acts infurious to the land or crops, etc. On the other hand the tenant is at liberty to terminate the tenancy at the end of any agricultural year on giving six months' notice. As regards rent, under a system of sharing the crop the tenant and the landowner are to get $\frac{2}{5}$ and $\frac{3}{5}$ respectively of the *gross produce* after meeting the harvesting and *poradi* charges, whereas under a system of lease the rent due to the landowner is $\frac{3}{5}$ of the *normal produce* after meeting the harvesting and *poradi* charges or, in the case of cash rents, its cash value at a price prevailing at a specified time. Under both systems the tenant should give the landowner the customary straw and $\frac{1}{5}$ of the "catch crop." In all cases the grain due to the landowner and the tenant should be divided on the threshing floor itself. While the landowner pays the land revenue and allied charges, the tenant bears the expenses of cultivation except the cost of certain manures such as chemical fertilisers which he shares with the landowner in the proportion of 2 : 3.

The Act gives protection to the pannaiyal—the customary farm labourer engaged for a whole year as distinct from the casual labourer—against unjust dismissal by the landowner. In case of such dismissal, provision is made to reinstate him, with a severe penalty for the landowner who fails to do so. In respect of his wages, the pannaiyal may choose, under the Act, between two systems of wages. According to one which is based on the Mayuram agreement of October 28, 1948, his daily wage will be 1 marakkal while that of a woman labourer will be $\frac{3}{4}$ marakkal. He will be entitled, in addition, to $\frac{1}{7}$ of the gross produce from not more than one *veli* of the mirasdar's land together with other customary privileges including *manaikollai*. Under the other system the wages will be as follows: 2 marakkals for an adult male worker, 1 marakkal for an adult female worker and $\frac{3}{4}$ marakkal for a worker who is not an adult. An *aruvadai pangu* of half a marakkal for every kalam of gross produce actually raised by him and his family will also be given to the pannaiyal, besides the customary *manaikollai*. The two systems differ from each other in the rates of wages as well as in the amount of customary remuneration. But it may be noted that the higher wage rates of the one are compensated by the higher customary remuneration of the other, so that, on balance, one is as good as the other.

In estimating the tenancy reform in Tanjore, credit should be given at the outset to its great success in restoring tranquility in the disturbed areas of the Tanjore district. As a timely measure to cope with a rapidly deteriorating agrarian situation, it deserves the highest praise. At the same time it may be pointed out that in some respects it is open to rather serious criticism. In the first place while its avowed object is to improve the condition of the tenants and the pannaiyals, it provides such improvement, only to a section of them, leaving out altogether those who may be under landowners with one veli of land or less. It makes no difference whether the tenants and the pannaiyals work under big landowners or under small ones. They all need the same protection and it is unfair to refuse it to one class of them, presumably the more helpless class. Secondly, rents and wages have been fixed in such a way as to keep the existing rates if possible and to improve upon them only so far as may be strictly necessary. This may be a sound policy to adopt, provided the existing rates are fair and just. But to presume offhand they are, without any serious attempt to examine the case may be convenient but not right. Before fixing the rents and wages, just rents and just wages must have been carefully determined by taking into consideration all the relevant factors. But, as they are, the rents and wages have been fixed empirically as in a bargain with some government pressure thrown in. Though this has brought peace for the time being, a stable solution of the problem is not possible except on the basis of

just rents and just wages, however difficult their assessment may be. Thirdly, while the interests of the tenant and pannaiyal are rightly safeguarded and promoted, there is no corresponding regard for the rights of the landowner. Agriculture, like other industries, is a partnership in which both landowner and tenant cooperate, each contributing what he has. The landowner contributes his land and the tenant his services. Both are essential to agriculture. Any agrarian measure should therefore give as much consideration to the legitimate claims of the landowner as to those of the tenant. The failure to do so, at any rate explicitly, in the Tanjore tenancy reform, has put the landowner in a rather unfavourable position and created in him the impression that he is in agriculture on sufferance, and not in his own right. No agriculture can endure with dispirited landowners any more than with disgruntled tenants.

The defects we have pointed out are, perhaps, only to be expected in an emergency measure adopted to meet a particular situation. But any sound and well thought out programme of agrarian reform should have none of them.



Ferro-para-dia-magnetism

By P. Prabakaran, M.A., and
K. A. Padmanabhan, B.Sc. (Hons.)

Introduction :

IN spite of the fact that during the past half a century Physical Science has made rapid progress in many directions, our knowledge of the intimate nature of magnetism is still incomplete. In recent years, study of magnetism has received a fresh impetus and an immediate importance because the conception of the ultimate unit of magnetism offers a powerful means of tackling the very interesting modern problems of atomic structure, chemical constitution and crystal form.

Reviewing briefly the initial stages of the history of magnetism, its discovery is to be traced to the observation of the attractive power of a mineral ore called *loadstone* or *magnetite* (chemically, an oxide of iron—Fe_3O_4) for iron. This property was known to the ancients and is frequently mentioned by *Pliny* and *Lucretius*. But a scientific treatment of the phenomenon was first given only in 1600 by *Gilbert* of Rochester who, in his monumental work " de Magnete " not only laid down the salient properties of magnetism but also tried to explain magnetic action by a sort of *fluid* theory, which in spite of its crude vagueness was, for long, not devoid of usefulness. Perhaps *Gilbert's* important discovery was that the earth itself behaves as a huge magnet. A century later, he was followed by other zealous workers in the field such as *John Mitchell* (1724-93), *Coulomb* (1736-1800) and *Poisson* (1781-1840), whose main achievement was to test quantitatively the qualitative findings of Gilbert, which culminated in the recognition of a fundamental principle of magnetic action viz. the law of inverse squares.

The next stage in the development was the epoch-making discovery of *electromagnetism* postulating an intimate relation between electricity and magnetism. *Oersted* (1777-1851) who was the first to find the magnetic effect of an electric current, *Ampere* (1775-1836) with his novel idea of equivalent magnetic shell, *Faraday* (1791-1867) of electromagnetic induction fame and *Maxwell* (1831-79) with his ingenious electromagnetic field equations, were the pioneer workers in the elucidation of the close union of magnetism not only with electricity but also with light. Such a compre-

hensive conception was soon confirmed by certain experimentally observed phenomena as the Faraday, Kerr and Zeeman effects.

Faraday was able to achieve much more by going a step further and discovering the *universality of magnetism* i.e. magnetism is a property which affects all bodies. In 1845, during his investigations on the relation between magnetism and light he found that the magnetic properties were not confined to a few elements, like iron, as was supposed till then, but that all substances were magnetic to a greater or less extent and could be divided into two main classes viz. *paramagnetic* and *diamagnetic*, according to their different behaviour in a magnetic field. The former, to which belonged several elements such as Fe, Ni, Co, Mn, Al, Mg etc., was attracted by a magnet and when freely suspended between the poles of a magnet tended to set itself *along* the field while the latter, represented by Zn, Cd, Bi etc. was repelled by a magnet and tended to set itself at *right angles* to the field. This wonderful insight of *Faraday* into the magnetic behaviour of bodies may justly claim to confer on him the title of "Father of modern conception of magnetism."

A serious and systematic study of the universal nature of magnetism was taken up only at about the beginning of the present century and is being pursued with unremitting labour and patience by many scientists—with what results we shall see in the following.

Experimental study:

The modern researches on the magnetic properties of substances have been chiefly directed to the measurement of a quantity known as the '*susceptibility*', usually represented by the symbol K. It is defined as the ratio of the intensity of magnetisation I in a body to the strength of the magnetising field H: $K = \frac{I}{H}$. In the methods devised to estimate K, the basic principle is to measure very accurately the mechanical force experienced by a small specimen of the substance in a magnetic field. This force can be expressed in a generalised form as

$F_x = K.\ v.\ H_y \frac{dH_y}{dx} = m.\ \chi.\ H_y \frac{dH_y}{dx}$ where F_x is the force on the specimen in the X-direction, K the susceptibility of the substance, v its volume supposed to be small enough for the field to be uniform over it, H_y the intensity of the field in the Y-direction and $\frac{dH_y}{dx}$ the field-gradient in the X-direction. χ is known as the *mass susceptibility*, given by the relation $\chi = \frac{K}{\rho} = \frac{K \cdot v}{m}$ where ρ and m are the density and the mass of the

substance. The susceptibilities of substances have been investigated under varying conditions of the magnetising field and of temperature.

The experimental techniques used may be classified under the following three heads :—

(1) **Faraday Method** utilises directly the basic principle stated above. The force on a given specimen placed in a suitable nonhomogeneous field with an axis of symmetry (obtained between the two inclined pole-pieces of an electromagnet) is measured by supporting the specimen from one end of a torsion beam and observing either the displacement or, if this is small, the twist of the torsion-head required to bring back the specimen to the initial position.

Pierre Curie was the first in 1895 to employ this method and carry out a series of researches which not only succeeded to coordinate previous desultory results but also formed a sure experimental foundation for modern theories. The actual arrangement used by him, known as the *Curie magnetic balance*, is shown diagrammatically in fig. 1. The substance under test is enclosed in a glass or porcelain bulb B, which is surrounded by an

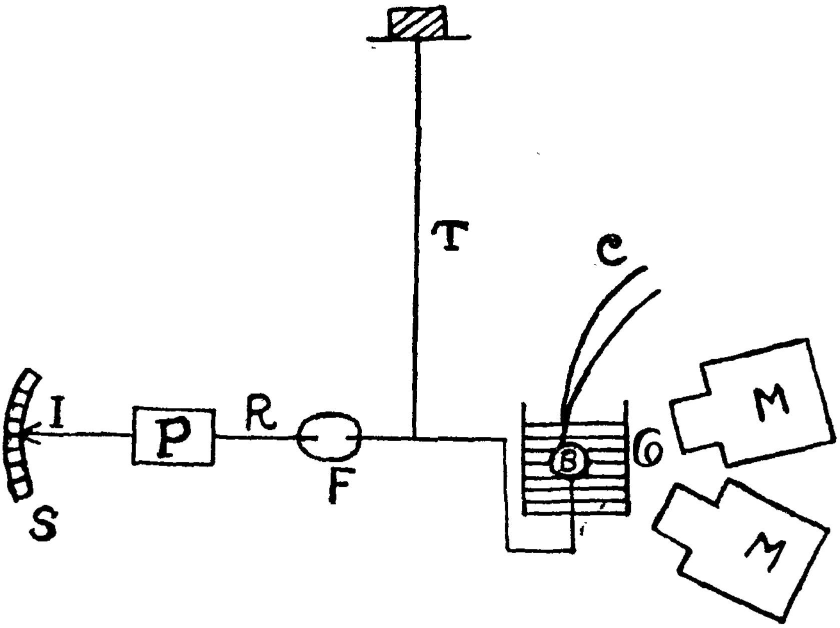


FIG. 1.—Curie Magnetic Balance

electrically heated oven O, the temperature of which can be measured by a thermocouple C. The bulb B is fixed by means of a copper rod bent twice to one end of a special type of torsion balance, which consists of a light beam R suspended by a fine torsion wire T. The beam carries a platform F on which weights can be placed to secure balance, a damper P to eliminate disturbing oscillations of the beam and an index I which

moves over a scale S to measure the displacement. A nonhomogeneous field, which acts on the specimen, is produced by two electromagnets MM with inclined pole-pieces. The displacement of I is read with a good microscope to an accuracy of ·001 mm: Then, with a knowledge of the elastic constant of the torsion wire, the force acting on the specimen due to the field can be determined. The magnetic field H_y is measured with a flux-meter, while $\frac{dH_y}{dx}$ is estimated by measuring its equivalent $\frac{dH_x}{dy}$. The bulb containing the specimen is placed in the region where $H_y \frac{dH_y}{dx}$ is a maximum so that small errors in the adjustment of its position become of little account. In spite of the practical difficulties, such as the uncertainty about the position of the bulb, the inequality of temperature in the oven, etc. the results obtained are found to be accurate up to 1 to 2 per cent. The arrangement lends itself to the study of substances in all the three states, solid, liquid and gas, as well as over a wide range of temperature from 25°C to 1370°C.

In practice, to measure the susceptibility of any substance, the forces f_1, f_2, and f_3 experienced by the bulb first exhausted, then filled with air and finally with the specimen are determined. If v_1 and v_2 are the external and internal volumes of the bulb, K_1, K_2, and K_3 are the susceptibilities of the material of the bulb, air and specimen respectively, then

$$f_1 = \{(v_1 - v_2)\, K_1 - v_1\, K_2\}\, H_y \frac{dH_y}{dx}$$

$$f_2 = \{v_1 - v_2)\, K_1 - v_1\, K_2 + v_2\, K_2\}\, H_y \frac{dH_y}{dx}$$

$$f_3 = \{(v_1 - v_2)\, K_1 - v_1\, K_2 + v_2\, K_3\}\, H_y \frac{dH_y}{dx}.$$

From these relations, knowing v_1, v_2, H_y, and $\frac{dH_y}{dx}$ K_1, K_2 and K_3 can be estimated.

(2) **Gouy Method** consists in measuring the mechanical force acting on a uniform cylinder of the specimen of cross sectional area A, when suspended vertically in such a way that one of its ends is in a homogeneous magnetic field of strength H, while the other is in a region where the field is negligible. The force experienced by the cylinder along its axis, which is at right angles to the direction of the field is given by $F = \frac{1}{2}\,(K_1 - K_2)\, AH^2$ where K_1 and K_2 are the susceptibilities of the specimen and medium respectively.

Soné in 1920 suitably modified Gouy's method for measuring the susceptibility of *gases*. His experimental arrangement is shown in fig. 2. A cylindrical glass tube T divided into two compartments by a glass

partition P is suspended vertically with P midway between the pole-pieces of a magnet. The lower part of the tube is evacuated and the upper filled with the gas at high pressure. The suspension being bifilar and attached to a special balance the force on T is measured accurately and the susceptibility of the gas calculated.

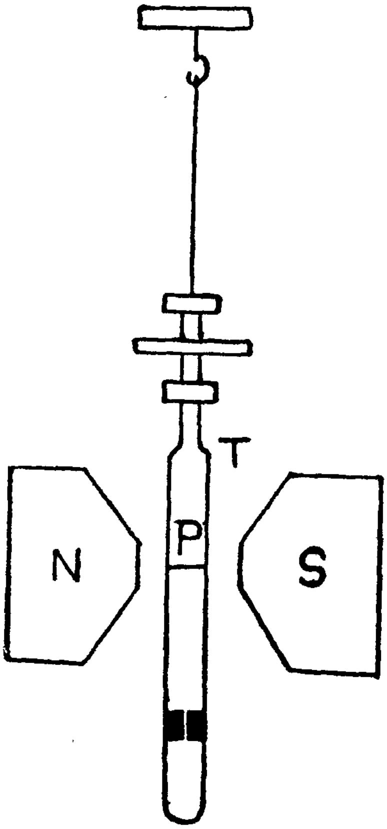


FIG. 2.—Sone's Apparatus

Quincke's capillary ascension method for liquids is based on the same principle. A diagrammatic representation of Quincke's apparatus is shown in fig 3. A U-tube is employed, one limb of which is wide and the other of capillary bore. The narrow limb passes between the poles of a magnet, the meniscus of the liquid being in a region of uniform field The arrangement is such that the field at the liquid surface in the wider limb is negligible. Under the action of the field the meniscus in the capillary tube rises or falls through a distance h given by the relation $P = hg\rho = \frac{1}{2}(K - K_0) H^2$ where K is the susceptibility of the liquid, K_0 that of the gas above it and ρ the density of the liquid. The special advantages of this method are: (i) the presence of impurities of even high susceptibility does not affect the results; (ii) no blank experiments have to be carried out for eliminating the container. *Bauer* and *Piccard* (1920) and *Wills* and *Hector* (1924) employed an elaborated Quincke's apparatus for measuring accurately the susceptibility of gases.

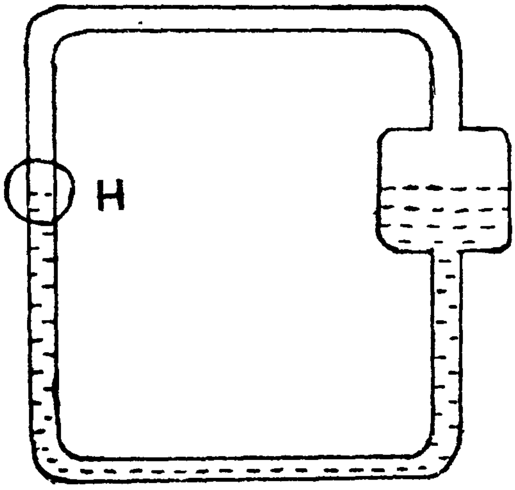


FIG. 3.—Quincke's Apparatus

(3) **Rowland's Method,** suited chiefly for solids, is based on a different principle viz.; of measuring the period of oscillation of the specimen when vibrating in a magnetic field. If a magnetic substance be suspended between the poles of a magnet, it tends to take up an equilibrium position. An elongated specimen, if *paramagnetic,* will set itself *axially* (i.e. parallel to the field); if *diamagnetic, equitorially* (i.e. perpendicular to the field). If displaced from the equilibrium position, the

specimen will oscillate; if the amplitude is small, the oscillations will be simple harmonic and the period will be independent of the form of the specimen, depending only on the susceptibility and the magnetic field. The period is given by the relation $T = \frac{2\pi}{\sqrt{X(a+b)}}$, where X is the mass susceptibility a, b are constants depending on the variation of the field in perpendicular directions i.e. $\perp^r$ and $\parallel^l$ to the applied magnetic field. Hence $X = \pm \frac{4\pi^2}{T^2(a+b)}$, + sign for paramagnetics and − sign for diamagnetism. Measuring T, a and b, X can be calculated.

Results: The important results obtained by the above methods may be summarised as follows:—

(i) *Diamagnetism*: There is a great prevalence of diamagnetism among elements and compounds. Even such elements, as iron and nickel, form many complex salts which are decidedly diamagnetic. *The susceptibility of diamagnetics is practically constant, depending neither on the magnetising field nor on the temperature.* Very often it is also independent of the physical state of the substance. Some exceptions such as Bi, Sb, etc. are found which show a decrease in susceptibility with rise of temperature.

(ii) *Paramagnetism*: For many *paramagnetics*, which include not only elements in the pure state but also salts and oxides, the *susceptibility is independent of the magnetising field but varies inversely with the temperature.* This is usually expressed by the relation $X = \frac{c}{T}$ known as Curie's law, where X is the mass susceptibility, T the absolute temperature of the substance and c the constant of proportionality—Curie constant. There are other paramagnetics which obey a more complicated law, known as the Curie-Weiss law: $X = \frac{c}{T-\theta}$, where θ is a certain critical temperature called the *Curie point temperature.*

(iii) *Ferromagnetism*: For ferromagnetics, represented by the iron group (Fe, Ni, Co) the *specific intensity of magnetisation decreases as the temperature increases* vanishing at the Curie point θ. Above this temperature the substance behaves as a paramagnetic and obeys the Curie-Weiss law. Hence ferromagnetism is merely an advanced state of a paramagnetic substance, intimately related to temperature; it is not essentially distinct from paramagnetism, unlike diamagnetism; but below the Curie point it has additional properties, such as relatively high magnetisation even in weak magnetic fields, residual magnetism and hysteresis.

Theoretical Investigations :

Our understanding of the intrinsic nature of magnetism has developed step by step by attempts made to frame cogent theoretical explanations of the above stated experimental data. As in other branches of Physics, here also, the theories proposed keep pace with the progressive knowledge of the intimate structure of matter and the following stages can be recognised :—

(i) **The Molecular Theory**: This rather simple but elegant theory was first proposed by *Weber* and then perfected by *Ewing* towards the end of the last century to explain the ordinarily observed properties of ferromagnetics, such as iron. According to it, the molecules of a magnetic substance are complete magnets with their proper polarity. Before the substance is magnetised the molecular magnets are arranged under the influence of their own mutual forces in a haphazard manner, forming completed groups or closed circuits among themselves so that no lines of force pass out in the external space and the substance exhibits no signs of magnetism. The process of magnetisation consists in rotating these molecular magnets so that their axes point more or less in the direction of the magnetising force and their similar poles point in one and the same direction. The non-attainment of saturation in weak fields which betrays a certain constraint on the process of magnetisation and the phenomenon of residual magnetism are due naturally to the forces which the molecules exert on each other.

Langevin's theory of paramagnetism :

Langevin, in 1905, extended this molecular theory to paramagnetism and obtained on the basis of the kinetic theory, quantitative relations for paramagnetic gases that could justify the experimental conclusion such as the Curie law. Assuming that the molecules of such gases are small permanent magnets, he argued that, in the absence of a magnetic field, the directions of the magnetic axes of the molecules are uniformly distributed in all directions so that the sum of the projections of the elementary moments on any straight line is zero. When an external field is applied the molecules tend to orient themselves with their axes in the direction of the field. This tendency will, however, be counteracted by the collisions of thermal motion between the molecules which will continually knock the axes out of line. As a result, there will be an equilibrium distribution of the axes with reference to the direction of the field, which can be determined with the help of the kinetic theory of gases as follows :—

If μ be the molecular magnetic moment assumed to be the same for all the molecules and H the uniform intensity of the applied magnetic field, the potential energy of each molecular magnet is given by $-\mu H \cos\theta$, where θ is the angle between the axis of the molecular magnet and the direction of the field. Considering unit volume of the gas, if dN out of the total number N of the molecules in it, is inclined at the angle θ with the field direction, then from kinetic theory, we have $dN = C\cdot e^{\frac{\mu H \cos\theta}{kT}} \cdot \sin\theta \cdot d\theta = C e^{a\cos\theta} \cdot \sin\theta \cdot d\theta$, replacing $\frac{\mu H}{kT}$ by a. Since the possible orientations are limited between 0 and π

$$N = \int_0^\pi dN = \int_0^\pi C e^{a\cos\theta} \sin\theta \cdot d\theta \text{ from which we obtain } C = \frac{Na}{e^a - e^{-a}}.$$

The intensity of magnetisation I = magnetic moment per unit volume

$$= \int_0^\pi \mu \cos\theta \cdot dN$$

$$= \int_0^\pi \mu \cos\theta \cdot C e^{a\cos\theta} \sin\theta \cdot d\theta$$

$$= \mu N \left\{ \frac{e^a + e^{-a}}{e^a - e^{-a}} - \frac{1}{a} \right\} = \mu N \left(\coth a - \frac{1}{a} \right)$$

μN represents the magnetic moment per unit volume when all the molecules are turned in the direction of the external field; hence it gives the saturation value of I. Representing this by I_s, $I = I_s \left(\coth a - \frac{1}{a} \right)$

$$\text{When } a \text{ is small, } \left(\coth a - \frac{1}{a} \right) = \frac{a}{3}.$$

$$\therefore \quad I = \mu N \cdot \frac{a}{3} = \mu N \cdot \frac{\mu H}{3kT} = \frac{\mu^2 NH}{3kT}$$

$$\text{and } \frac{I}{I_s} = \frac{a}{3} = \frac{\mu H}{3kT}.$$

The susceptibility $K = \frac{I}{H} = \frac{\mu^2 N}{3kT}$ and the mass susceptibility $\chi = \frac{K}{\rho} = \frac{\mu^2 N_m}{3kT}$, where N_m is the number of molecules in unit mass. Replacing $\frac{\mu^2 N_m}{3kT}$ by a single constant C, $\chi = \frac{C}{T}$. Thus Curie's experimental law is obtained on the assumption that $a = \frac{\mu H}{kT}$ is small, which is usually the case except at enormously high fields or very low temperatures.

It has been shown that the same theory holds for *dilute solutions of paramagnetic salts*, which exist in a state analogous to that of a gas *i.e.* the ions, the carriers of the magnetic moments moving about in the solu-

tion independant of each other. What is of still greater interest is that the theory has been confirmed by researches conducted by Kamerling and Onnes on a solid substance *gadolinium sulphate* even at very low temperatures ranging from 1·3° and 20° absolute.

Weiss molecular field theory of paramagnetism :

In spite of these successes, Langevin's theory could explain neither the Curie-Weiss law $\left(\chi = \frac{T-\theta}{c}\right)$ obeyed by several paramagnetics, nor the relation between para and ferromagnetism. In order to bring these facts also within the scope of theory, Weiss in 1907 improved upon Langevin's treatment by the introduction of a new concept of "*internal molecular field.*" While Langevin considered an ideal gas in which the mutual effect of the elementary magnets is negligible, so that the only opposing factor to the turning action of the external field is thermal agitation, Weiss assumed that since in a real gas the molecules are mutually influenced by their magnetic moments, there should exist within the gas a molecular field, produced at any point by all the molecules in the neighbourhood, proportional to and acting in the same sense as the intensity of magnetisation. If this internal molecular field be represented by H_m, $H_m = \beta I$ where β is a constant (molecular field coefficient), I the intensity of magnetisation. Then the effective field $H_e = H + \beta I$

$$\text{so that } \frac{I}{I_s} = \frac{\mu H_e}{3kT} = \frac{\mu(H+\beta I)}{3kT}.$$

Considering a gram molecule of the substance, if ρ is the density, M the molecular weight, σ and σ_0 be the gram molecular magnetic moment and its saturation value respectively, $I = \frac{\sigma\rho}{M}$ and $I_s = \frac{\sigma_0 \rho}{M}$.

$\therefore \quad \frac{I}{I_s} = \frac{\sigma}{\sigma^0}$. If N_M be the number of molecules in a gram molecule,

$$\mu = \frac{\sigma_0}{N_M} \text{ and } \frac{\sigma}{\sigma_0} = \frac{\sigma_0(H+\beta I)}{3 N_M kT} = \frac{\sigma_0\left(H+\frac{\beta\sigma}{M}\right)}{3RT}$$

$\therefore \quad \sigma = \frac{\sigma_0^2}{3RT}\left(H+\frac{\beta\sigma\rho}{M}\right)$. The molecular susceptibility

$$\chi_M = \frac{\sigma}{H} = \frac{\sigma_0^2}{3RT}\left(1+\frac{\beta\sigma\rho}{MH}\right)$$

$$= \frac{\sigma_0^2}{3RT}\left(1 = \frac{\beta\rho}{M}\cdot\chi_M\right)$$

$\therefore \quad \chi_M\left(T - \frac{\sigma_0^2\beta\rho}{3RM}\right) = \frac{\sigma_0^2}{3R} = C_M$, Curie's molecular constant,

$\therefore \quad \chi_M = \frac{C_M}{T-\theta}$ where $\theta = \frac{\rho_0^2\beta\rho}{3RM}$.

This is the Curie-Weiss law; the Curie-point θ is small for most paramagnetics; it may be virtual or real *i.e.* negative or positive, according as β is negative or positive. Kamerling-Onnes experimenting on compressed oxygen at temperatures 147° and 249° absolute were able to show that C_M is constant and θ is negative; this means that the molecular field of highly compressed oxygen is negative and hence opposes the turning action of the external field instead of helping it. *Foex* working on concentrated solutions of certain salts of iron and cobalt found that $\theta = +13°$ for the iron salt while $\theta = -17°$ for the cobalt salt.

Weiss Theory of Ferromagnetism:

Weiss next extended his theory to ferro-magnetism by introducing an additional idea of "*domains*" of molecules. When the molecular field coefficient β is positive there arises the possibility of *spontaneous magnetisation of these domains i e*, even in the absence of the external magnetic field. The value of such a spontaneous magnetisation due to the internal molecular field may be found by extrapolating the external field H to zero in the relation $H_e = H + \beta I$. This, in turn, determines the condition for spontaneous magnetisation viz. *that T must be less than* θ.

Hence a substance containing carriers (molecules, atoms or ions) with a permanent magnetic moment and having a positive molecular field coefficient will behave as a ferromagnetic with spontaneously magnetised domains below the Curie-point; above it spontaneous magnetisation no longer occurs; the ferromagnetic properties disappear and the substance becomes a paramagnetic obeying Curie-Weiss law.

In order to correlate the spontaneous magnetisation of the domains with the experimentally observed bulk properties of ferromagnetics, such as (i) the existence of an unmagnetised specimen of iron (ii) the gradual initial increase of the intensity of magnetisation and (iii) hysteresis, Weiss proposed that the substance in bulk is an agglomeration of microcrystalline domains. In an unmagnetised piece, although the domains may be spontaneously magnetised, yet the directions of the magnetisation in them are distributed at random so that the substance as a whole will not exhibit any magnetism. When a gradually increasing external field is applied to the substance, domains whose resultant moment is oriented in a direction opposite to that of the field will first remain unchanged for small values of H, but will suddenly reverse their directions when H attains a certain critical value H_e. Any further increase in the field will produce no appreciable change. This process would account for not only the initial reversible gradual increase of I but also the steep irreversible increase at and a

little beyond a certain critical value of the external field. But the phenomenon of hysteresis receives only an imperfect and qualitative justification by such a line of reasoning, which has other drawbacks as well. The nature of the spontaneously magnetised domains and of the molecular field is not explained. The break down of the Curie-Weiss law near the Curie point and the discrepancies between the theoretical and experimental conclusions below the Curie point are not accounted for.

Weiss Magneton. Weiss theory has, however, led to a very important discovery, viz. the existence of a fundamental unit of magnetism. For a ferromagnetic, since the saturation intensity I_s is reached at absolute zero, when all the elementary magnets are aligned, if the intensity of magnetisation is measured at very low temperatures and in a very powerful field, extrapolating to $T=0$ and $H=\infty$, I_s can be obtained. Using then the relation $I = \frac{\sigma_0 \rho}{M}$, the saturation moment σ_0 per gram-molecule is calculated. In collaboration with Onnes, Weiss in 1911 investigated the saturation intensity of iron and nickel and deduced σ_0 per gram atom of iron and nickel as 12360 and 3370 respectively, which are in the ratio 11 : 3 with respect to a common factor 1123·5 gauss-cm. More detailed researches by Weiss and Forrer in 1930 on Fe Co and Ni alloys gave a value 1125·6. On the assumption that there are as many elementary magnets as there are atoms in a gram-atom, the common factor divided by Avogadro's number i.e. total number of atoms in a gram-atom, a fundamental unit of value $1{\cdot}85 \times 10^{-21}$ gauss-cm. is obtained. This is known as the *Weiss Magneton* (M_W). The moment of any substance can then be expressed as p Weiss magnetons $\left(p = \frac{\sigma^0}{1125{\cdot}6} = 14{\cdot}07 \sqrt{C_M} \right)$.

(ii) **The Electron Theory.** Although the molecular theory viewed in the Langevin—Weiss way, has been extraordinarily fruitful in coordinating an enormous range of facts about para—and ferromagnetism, it offers no explanation on the other equally well observed diamagnetic phenomenon. Weber was the first to frame a plausible theory of diamagnetism on the molecular current hypothesis of Ampère. As a result of his experiments upon the magnetic properties of electric currents Ampère was led to assume that the magnetism of the molecule is due to circulatory currents flowing in its interior along perfectly conducting channels. Weber argued from this that while paramagnetism was due to the intrinsic molecular current, which gave the molecule a permanent magnetic moment, *diamagnetism was due to molecular currents induced by an external field.* The nature of such induced currents is always to oppose the inducing field according to Lenz's law. This induction effect gives rise

to a magnetic moment in a direction opposite to that of the field, hence to a negative magnetic moment, the characteristic property of diamagnetism. Weber was obliged to stop at this, without the possibility of a quantitative treatment of the problem, since no definite knowledge of the mysterious molecular current was available.

The modern electron theory, which resulted from the discovery of the electron and the study of its properties by Crooks, J. J. Thomson, Millikan and others on the one hand and the discovery of the nuclear atom by Rutherford and his collaborators on the other, offered the clue to the mystery. For, according to it, the atom, the ultimate representative of the chemical element, consists of a central positively charged *nucleus* and a certain number of negatively charged *electrons*, which revolve in complicated orbits round the nucleus. Since a revolving electron is equivalent to an electric current circuit and as molecules are built up with atoms, the existence of a molecular current is readily understood. Further, since a current flowing in a closed circuit is equivalent to a magnetic shell, magnetic phenomena can be explained on the basis of the revolving electrons. Most atoms include several electrons and the orbits of these may be so directed that the atom as a whole may possess a resultant magnetic moment on account of a lack of symmetry and the consequent want of balancing of the orbits. This gives rise to para—and ferro-magnetism where the atoms or molecules are assumed to possess a permanent magnetic moment. When a magnetic field is applied to such substances, the atoms would be rotated into a direction that causes an increase in the magnetic induction, which means that the susceptibility is positive. If, on the other hand, the electronic orbits are so oriented that the atom as a whole has no resultant magnetic moment, an applied magnetic field would have naturally no directive rotating effect upon the atom, but it will have still some effect owing to its influence on the electronic orbits themselves. This effect takes the place of Weber's induced currents and will produce an induced magnetic moment in a direction opposite to the field leading to a negative susceptibility. Substances formed by such atoms are diamagnetic.

Langevin's Theory of Diamagnetism :

On this basis Langevin was able to give a quantitative treatment of diamagnetism and calculated the diamagnetic induction effect. Limiting the electron to the simple circular orbit, the effect due to an external field of intensity H can be shown to be a "Larmor precession" of the orbit, which gives rise to an additional angular velocity $d\omega = -\dfrac{He}{2m}$ and a consequent

change in the magnetic moment of the orbit, always opposed to that of the applied field, given by $d\mu = -\frac{He^2r^2}{4m}$, where e is the electronic charge, r the radius of the orbit and m the electronic mass. The corresponding induced intensity of magnetism $I = d\mu \times n = -\frac{nHe^2r^2}{4m}$, where n is the number of revolving electrons per unit volume. The volume susceptibility of a diamagnetic body $K = I/H = -\frac{ne^2r^2}{4m}$ and the atomic susceptibility i.e. susceptibility which the body would possess if one gram-atom of it were contained in unit volume is given by $X_A = -1/6 \cdot e/m \cdot ZNER^2$, where Z is the atomic number of the substance, N the Avogadro number, R^2 is a mean value of r^2. since all the electron orbits may not have the same radius.

A scrutiny of the above relations leads to the following conclusions:—

(*a*) The change in the diamagnetic moment is always opposed to the applied field as indicated by the negative sign in the expression for $d\mu$ and it disappears as soon as the field is removed ($d\mu = 0$ when $H = 0$).

(*b*) Since $I \propto H$, there is no limiting value for the induced diamagnetisation, unlike a paramagnetic body, which shows saturation, when all the elementary magnets are turned into the direction of the field.

(*c*) The susceptibility of a diamagnetic is readily seen to be negative. Further, the expression for X, lends itself as a check on the validity of the theory proposed. Experimenting upon inert gases and solutions of salts, the theory has been confirmed.

(*d*) Since susceptibility is an intra-atomic effect, it is reasonable to expect it to be independent of temperature. For thermal agitation, interpreted as collisions of molecules or atoms as a whole, should not have any effect on events within the molecules or atoms. For the same reason, diamagnetic susceptibility should vary little with the physical state of the substance.

(*e*) Since each one of the electron orbits in an atom would acquire always an additional induced moment opposed to the direction of the applied field, the moment of the atom as a whole would also be modified in the same sense whether the initial resultant atomic moment is zero or not. This means that all *substances should possess diamagnetic properties,* though in the case of paramagnetics orientation, paramagnetic effect masks the feeble induced diamagnetic effect.

It appears therefore impossible to doubt that the elementary magnets, whatever they may be, owe their magnetic properties to electrons revolving in orbits. This is the strong point of the electron theory. But it has

several limitations. In the first place, it does not explain why and how the electron orbits suffer a lack of symmetry in some types of atoms leading to paramagnetism, while in others they are perfectly balanced giving rise to diamagnetism. Secondly, considering paramagnetics, any change in magnetisation involves a change in orientation of the electron orbits. The question then arises whether this involves also a rotation of the atom as a whole. The external field by itself can only produce a precession effect. But for paramagnetism to occur it is necessary that a new equilibrium distribution should be set up when the field is applied. The mechanism which brings about the consequent changes in angular momenta and energies is not accounted for. Thirdly, on the basis of the classical electromagnetic theory, another very serious difficulty arises from the fact that the electrons revolving in orbits should continuously lose energy by radiation, which is against the observed stability of the atom as a whole. Hence a new approach of the problem became necessary and it was made by the quantum theory.

(iii) **The Quantum Theory** was first proposed in 1900 by Max Planck for a satisfactory understanding of the observed distribution of energy in the spectrum of black body radiations. Its essential and revolutionary standpoint is that material resonators could possess and hence interchange energy only in integral multiples of discrete units called "quanta," which are proportional to the frequencies of the radiations involved as expressed by the relation $W = h\nu$, where W is the quantum of radiation energy, ν the frequency of radiation and h Planck's constant. This theory has been successfully utilised in the interpretation of many modern discoveries in Physics, such as the photoelectric, Compton and Raman effects, specific heat at low temperature, etc. But its application to the problem of spectral lines by Bohr in 1913 is of special interest to our present study.

Bohr's picture of the Rutherford nuclear atom, devised to give stability to the atom in spite of the revolving electrons in it, is based on the following fundamental postulates drawn from the quantum theory. The electrons can revolve only in certain discrete circular orbits conformable to quantum conditions i.e. whose angular momenta are integral multiples of $h/2\pi$, known as *quantum numbers* and symbolised by "n." The electrons moving in such orbits cannot radiate energy, contrary to the classical idea, the orbit being therefore called *stable* or *stationary*. Energy is radiated by the atom only when an electron jumps from one to another of these stationary orbits; the frequency of the emitted radiation is given by the energy difference of the two involved orbits divided by Planck's constant. This is known as *Bohr's frequency condition.* With these new

ideas, he was able to explain the origin of spectral lines and even calculate their frequencies which agreed well with observation in simple cases.

The actual complexity of spectral lines ordinarily known as the "fine or multiplet structure", however, could not be covered by Bohr's simple theory. Hence Sommerfeld in 1915 improved upon Bohr's theory by proposing two new modifications, viz. motion of the electron in elliptical orbits and the consequent relativistic variation of the mass of the electron. The elliptical orbits were designated by two new quantum numbers, viz. the radial quantum number n_r and the azimuthal or angular quantum number n_φ, replacing the single one n of Bohr and related to it by $n = n_r + n_\varphi$. It was shown that for a given value of n, n different orbits were permitted with different values for n_φ. When the relativistic correction was applied the path of the electron became a complicated, doubly periodic precessional ellipse leading to slightly different energies for the different orbits of the same "n" value, which could account for the fine structure of spectral lines. But the final result met with only a partial success, as it could not account for all the observed fine structure lines, though it indicated progress in the right direction.

New ideas were therefore introduced, partly by analogy, partly by empirical methods, in the interpretation of complex spectral phenomena and their relation to atomic structure, which finally resulted in what is known as the *Vector Atom Model*, whose essential features are :—

(a) *Spatial quantisation :* While in the previous Bohr-Sommerfeld model, the electron orbits are quantised as regards magnitude, quantum theory demands more, viz. quantisation of *direction* or *orientation* also. Accordingly, from the continuous manifold of all possible positions of the orbits in space, permitted by classical ideas, a discrete number, conformable to quantum conditions (i.e. the projections of the quantised orbits on a certain preferred direction, must themselves be quantised) should be selected. The orbits thus become *vector* quantities.

(b) *Electron Spin :* The electrons revolve not only in orbits round the nucleus but also about axes of their own, somewhat like planets about the sun. In other words, the electrons are endowed with a spin motion over and above the orbital motion. This means that the total angular momentum of the electron is made up of two parts, one due to orbital motion and the other to spin motion. Similarly, the total magnetic moment of the electron is due to both the orbital and the spin magnetic moments. Further, the spin motion, like the orbital motion, is to be quantised both in magnitude and direction and hence is a vector quantity.

(*c*) *Quantum numbers associated with the electron orbit:* To render precise the above stated new ideas, a number of quantum numbers, which may be conveniently thought of as the length of the vector, which represents the angular momentum of the corresponding motion, were introduced. They are:—(1) *A total quantum number* " n ", identical with the one used by Bohr to designate orbits and assuming values 1,2,3,4, etc. (2) *An orbital quantum number* " l " corresponding to n_φ of Sommerfeld's theory, which may take any integral value between 0 and $(n-1)$, both inclusive. By convention an electron for which $l=0$ is called an s electron, $l=1$, p electron, $l=2$, d electron and so on. (3) *A spin quantum number* "s" which is always equal to ½. (4) *A total angular quantum number* "j", which refers to the resultant angular momentum of the electron due to both orbital and spin motion and is the numerical value of the vector sum of l and s $\left(\vec{j}=\vec{l}+\vec{s}\right)$. (5) *A magnetic orbital quantum number* "m_l", which is the numerical value of the projection of orbital vector l on a preferential axis in space, and can assume only $(2l+1)$ integral values, from $-l$ to $+l$ including zero, in consonance with spatial quantisation. (6) *A magnetic spin quantum number* "m_s", which is the numerical value of the projection of spin vector s on a preferential axis and can assume only $(2s+1)$ values from $-s$ to $+s$, without including zero, since s is always equal to ½ and never zero. This means that m_s can have only two values, −½ and +½.

(*d*) *Coupling*: Since an atom contains several electrons, the resultant quantised vectors representing the atom as a whole is obtained by suitably combining the vectors of the individual electrons in the atom. An important type of such combination is known as the L−S or Russel−Sanders coupling, where the several spin vectors s of the electrons combine to form a resultant vector S, the several orbital vectors l of the electrons combine into a resultant vector L and finally the S and L combine to make the vector J which represents the total angular momentum of the atom. It can be shown that, in general, the possible number of values which J can assume is $(2S+1)$ if $L > S$ and $(2L+1)$ if $L < S$. J is always positive, never negative, since it represents the angular momentum of the atom as a whole. Like the angular momentum, the magnetic moment of the atom as a whole is also the resultant of two moments, one arising from orbital motion and the other from spin. It is to be noted that while small letters as l, s, j and s, p, d, f are used to designate the quantum states of the electron, corresponding capital letters L, S, J, and S, P, D, F refer to the atom as a whole.

(*e*) *Pauli's exclusion principle* states that every completely defined quantum state in an atom can be occupied by only one electron; in other

words it is impossible for two electrons in an atom to be identical as regards all their quantum numbers. For a practical application of the principle it is necessary to consider the four quantum numbers n, l, m_l and m_s which are strictly required to specify completely the state of any particular electron. The electrons in an atom according to this principle cannot all crowd into the lowest orbit of minimum energy as required by the condition of maximum stability, but are arranged with a certain regularity in different orbits, which are ordinarily known as the K, L, M, etc. shells, corresponding to $n = 1,2,3,4$, etc.,—a nomenclature formulated in connection with X-ray spectra. Thus for instance, considering the first K shell, for the electrons in it $n = 1$ and $l = 0$; hence $m_l = 0$; m_s can have only the two values $+\frac{1}{2}$ and $-\frac{1}{2}$. It is readily seen that there can be only two electrons in the K shell, and the capacity of the shell to entertain electrons is thereby exhausted, if Pauli's principle is to hold good. The K shell is therefore *closed* or *completed* with two electrons. In the next L shell, the electrons are characterised by $n = 2$, $l = 0$ or 1; this gives rise to two sub-shells, first one $n = 2$, $l = 0$; $m_l = 0$; $m_s = \pm\frac{1}{2}$ completed by two electrons, the second $n = 2$, $l = 1$, $m_l = 1, 0, -1$; $m_s = \pm\frac{1}{2}$, completed by six electrons. Arguing in this way it can be shown that the third M shell has three sub-groups, containing two, six and ten electrons respectively and so on. In general, it is found that in an electronic shell of total quantum number n, there can be only $2n^2$ electrons and in each sub-shell of orbital quantum number l, $2(2l + 1)$ electrons.

As a direct consequence of Pauli's principle it is found that every closed shell or sub-shell is balanced with respect to angular momenta of orbital and spin motions and hence contributes nothing to the total angular momentum of the atom as a whole. This means that the chemical and physical properties of elements depend only on the electrons outside closed shells which are ordinarily known as the *valency* or *optical* electrons.

From the point of view of the magnetic properties of substances, the quantum theory leads to the following important conclusions :—

(*a*) *Ferro-para-dia-magnetism.* The angular momentum of an atom can assume only discrete values and hence its magnetic moment also. The total angular momentum and the total magnetic moment of the atom is given by only those few electrons in the outermost incomplete shells. Hence for atoms with closed outer shells, the magnetic moment is zero, these constituting the diamagnetic substances such as Zn, Cd, Hg, Pb, Sn, etc. ; for atoms in the normal or ground S state the magnetic moment is entirely due to the spin of a valency electron, which accounts for the paramagnetic properties of substances such as H, Li, Na, K, Cu

Ag, Au, etc.; finally atoms which have intermediate incomplete electronic shells have a large value for the magnetic moment, as in ferromagnetic substances, Fe, Co, Ni.

(*b*) *Bohr Magneton*. The theory further implies that atomic magnetic moments must all be multiples of a fundamental unit. For, considering the very simple case of an electron moving in a central orbit, its magnetic moment μ_l is found to be equal to $\frac{eh}{4\pi mc} \cdot l$ where e and m are the charge and mass of the electron, c the velocity of light and l the orbital quantum number. The smallest value of μ_l corresponding to $l=1$, is $\frac{eh}{4\pi mc}$, which represents a constant unit, known as the *Bohr magneton* (M_B), in terms of which atomic magnetic moments can be measured. Its numerical value which can be readily computed from the known values of h, e/m and c is found to be $9{\cdot}21 \times 10^{-21}$ gauss-cm., which is strangely enough, five times as great as the Weiss magneton. The discrepancy has been shown to be due to the fact that the Weiss magneton is derived on the basis of the classical theory according to which all relative orientations of the atomic magnet with respect to a preferential axis, such as that of an applied magnetic field, is permissible, while the Bohr magneton is deduced from the quantum theory which allows only certain discrete orientations under similar conditions. Experimental researches of the behaviour of atoms in non-homogeneous magnetic fields, initiated by Stern and Gerlach in 1921, while giving independent evidence for the reality of spatial quantisation and spinning electron, established also that the Bohr magneton and not the Weiss magneton has a real physical significance.

(*c*) *Gyromagnetic effect*. The quantum theory predicts also a close association between the magnetic moment and the mechanical momentum in the atomic state. The orbital momentum and the corresponding magnetic moment are parallel vectors; likewise the spin momentum and its respective magnetic moment. This, in turn, suggests that the process of magnetisation should be accompanied by a rotational impulse and that a mere rotation should give rise to magnetisation. This is known as the *gyromagnetic effect* and has been experimentally verified. But the ratio of the two effects, the magnetic to the mechanical, has turned out to be exactly twice that anticipated by theory. This is termed as the *gyromagnetic anomaly*, which called for the introduction of a new factor, known as the *Lande's g factor*, first proposed on an empirical basis for an adequate explanation of the anomalous Zeeman effect, later placed on a sound theoretical wave mechanical footing,

(iv) **Wave mechanical theory.** Thanks to an ingeneous and almost intuitive conclusion drawn by Louis de Broglie in 1924 from several observations such as, a close parallelism between optics and mechanics, the quantum nature of radiations and the integral characteristics of electron orbits in the atom, a new novel theory came into existence, known as Quantum or Wave Mechanics. According to it, every material particle in motion has a wave aspect associated with it, so that the stationary states of an atom can be represented by the proper functions of a wave system, which replaces the particle of classical mechanics. In consequence, the particle-picture of the atom with well-defined orbits, in which individual electrons gyrate, loses its former importance. Giving to the electron a fixed position in a definite orbit is no longer correct. The electron probability is distributed over the whole range of the atom, though not uniformly, but in a fashion similar to the loops and nodes of a stationary wave system. Such a conception culminated in a general law known as the Principle of Indeterminacy stating that it is impossible to determine simultaneously both the position and momentum of a particle with accuracy. The fundamental postulates of the theory have been put to rigorous experimental tests, such as the diffraction of electrons, and found to be true.

Among the several refinements, which this theory brought in as regards magnetic phenomena and atomic structure, mention must be made of a very interesting problem, not well understood before, viz. the time required for the orientation of atomic magnets in the field direction. The determination of the resolved component of the atomic magnetic moment μ in the field direction is equivalent to the determination of the energy, since $E=\mu H$. Now the accuracy with which energy determinations are made depends on the wavelength of the atom. Also there is a probable error depending on the length of the magnetic field and the velocity of the atom, in finding the time in which this determination is made. By the principle of indeterminacy the product of the ranges of indeterminateness of energy and time is of the order of h, Planck's constant. The latter thus becomes the limiting barrier in the consideration of the time involved in the magnetic orientation. It has been rightly said that "it is in the further development and application of Quantum mechanics that a fuller understanding of the magnetic properties of materials must be sought."

Some practical applications of magnetism :

Our knowledge of the intimate nature of magnetism is thus seen to run parallel with that of the intrinsic structure of matter. Magnetism, in its turn, has helped to reveal the inner secrets of matter, which brings

out the potentialities of the study of magnetism. The following important applications illustrate this point.

(*a*) *Chemical constitution.* Magnetic measurements enable us to study the chemical structure of molecules. The molecular diamagnetic susceptibility is given by $\chi_M = \sum \chi_A + \lambda$ where $\chi_A = -\frac{1}{6}\frac{Ze^2\overline{R^2}N}{m}$. From susceptibility measurements $\sqrt{\overline{R^2}}$, the square root of the mean square radius is found to be 0·83 A° for the hydrogen molecule. From band spectra the distance between the two atomic nuclei in it is 0·5 A°, which is therefore less than the mean electronic orbital radius. Hence it has been concluded that the hydrogen molecule is composed of two electrons revolving round a central positive charge of two units. Similar considerations have shown that in the oxygen molecule there are two electrons revolving in the same direction outside the closed shell.

(*b*) *Crystals.* In crystals, the magnetic carriers tend to take up definite orientation distribution, the potential energy of the carrier being a function of its orientation with respect to the crystal axes. Considering the intrinsic crystalline field and the Weiss molecular field, Foex derived an expression for χ of crystals, $\frac{1}{\chi_1} = \left(T/3cy_1\right) - n_1$, which indicates a departure from Weiss law, the exact nature of which can be determined only if the variation of the spatial mean value for small fields $y = \overline{\cos^2 \theta}$ with the temperature T is known. At low temperatures solutions of potassium permanganate, potassium dichromate, etc. show no variation with temperature. This is because the crystalline forces are relatively great when compared with those that can be applied externally and hence the carriers are not free to change orientation. At higher temperatures the carriers become more mobile with greater freedom of motion and hence there is a variation in susceptibility. Thus, according to the predominating effect, due to temperature or crystalline forces, decreasing, increasing or constant susceptibility can be explained. Very recent researches (1952) conducted by Bose and Mitra at the Indian Association for the cultivation of Science, on the magnetic behaviour of the paramagnetic ions in the iron group of salts and solutions under the short and long range crystalline electric fields, have yielded useful information regarding the structure of matter in the crystal state.

(*c*) *Very low temperature technique.* In 1926 Debye showed that by the adiabatic demagnetisation of a paramagnetic salt it is possible to produce extremely low temperatures. From the susceptibility measurement of gadolinium sulphate determined by Woltjer and Onnes, the heat

developed in the process can be calculated using thermodynamic principles. The fall of temperature can be found from the relation

$$\int_{T}^{T_0} C_p \, dT = \int_{I}^{I_0} H \, dI,$$

where I is the intensity of magnetisation. Temperatures, as low as 0·27°K have been reached by this method.

Conclusion :

In matters of detail, magnetism and allied phenomena present a large number of experimental and theoretical problems which are yet to receive a more satisfactory explanation. A discovery of far-reaching consequence is said to have been made by Prof. Felix Ehrenhaft. According to him, "single magnetic poles, either north or south, can be isolated." Not only does this separation of magnetic polar ions take us a long way in the understanding of magnetic phenomena, but as Ehrenhaft says, "if the discovery is confirmed, we shall ultimately be able to build machines that will use magnetic currents, just as we now use electricity." What is of still greater interest is the association of magnetism with bodies devoid of any electric charge. Thus, in the ultra-atomic state it has been established definitely that neutron which is supposed to be one of the fundamental particles of the nucleus, has a negative magnetic moment, in spite of its being electrically neutral. This might imply a diamagnetic property for the neutron, the necessary external field being supplied by the neighbouring charged particles, such as protons. Prof. Blackett, in 1947, observing a regular proportionality between the magnetic moment and the angular momentum in the case of the Sun, the Earth and some stars has suggested that bodies in rotational (not translational) motion should possess a magnetic moment, independent of any intrinsic electric charge. But it has been pointed out that such a theory clashes with certain conclusions of Relativity as well as necessitates a modification of the electromagnetic equations in space. These references, however, indicate clearly that the last word has not been pronounced on the topic of magnetism and that the magnetic properties of the material universe have come to stay as an integral chapter in the fascinating history of Modern Physics.

இளங்கோ கண்ட அரசியல்

By V. Renga Rajan, IV U.C.

இலக்கிய வுலகின் எழில் விளக்கு இளங்கோ. தமிழன்னையின் குளிர்ப் பாதங்களைச் சிங்காரித்த அற்புதக் கலைஞன் அவன். அலங்கரித்த சிம்மாதனத்திலே அமர்ந்து, ஆள்வதைவிட, இயற்கையன்னையின் மடியிலே தவழ்ந்து, கற்பனையிலே கலந்து, கவிதைகளை வாரி வழங்க ஆசைகொண்ட அன்புக் கலைஞன். அவன் நெஞ்சைத் தாலாட்டிய எண்ணங்கள் அரசியல் உலகத்துக்கே அடிப்படையான அறத்தத்துவங்கள்.

சிலப்பதிகாரம், அந்தச் செல்வன் ஈந்த மங்காத ஓவியம், அழியாத சிற்பம், கலைக் கருவூலம், கற்பனை அமுதம், கனவுக் களஞ்சியம், காப்பியத் தேன். "ஷேக்ஸ்பியரின் நாடகப் புலமையும், காளிதாசனது காவிய அழகும், ஹோமரின் வீரச் சுவையும், தாந்தேயின் காதல் வர்ணனையும், கெத்தேயின் சொல்லினிமையும், வர்ஜிலின் பொருட்செறிவும் ஒருங்கே கொண்ட உயர்நடைக் காவியம் அது."

இளங்கோ சிலம்பு புனையப் புகுந்ததற்குள்ள மூன்று காரணங்களில் 'அரசியல் பிழைத்தோர்க்கு அறம் கூற்றாவ'தைக் காட்டுவதுதான் முதன்மையானது. நாம் காணும் அரசியலுக்கும், இளங்கோ கண்ட அரசியலுக்கும் வேறுபாடு உண்டு. மக்களை மையமாகக் கொண்டது நமது அரசியல். இளங்கோ காலத்தில் அரசனை அச்சாணியாகக் கொண்டுதான் அரசியற் சகடை சுழன்றது. மன்னனைக் கண்டால் மகேசனைக் கண்டதாகவே எண்ணி, மக்கள் மகிழ்ந்தார்கள்.

"திருவுடை மன்னனைக் காணில்
திருமாலைக் காண்டலே போலும்"

என்ற வாசகம் இதன்காரணமாக எழுந்ததே. குடிகள் உழைப்பால் கட்டப் பெறும் மாளிகைக்குக் குடைவேந்தன் செல்வாக்குத்தான் அடிப்படையாக விளங்கிவந்தது. தன் பாதையைத் தானே வகுத்துக்கொண்டு ஓடுகிற ஆறு போல, இச்சைப்படி நாடு புரந்தான் தமிழ்வேந்தன். ஐம்பெருங் குழுவும், எண்பேராயமும் இருந்துங்கூட, அவன் சொல்லுக்கொரு மறுப்பும், வாளுக் கொரு எதிர்ப்பும் இருந்தது கிடையாது.

ஆயிரத்தெண்ணூறு ஆண்டுகட்குமுன் வாழ்ந்தவர் இளங்கோ. புகழிலே குளித்துப் பொன் நகரமாகப் புகார் அன்று விளங்கியது. கொண்ட கொள்கைக்காகக் கொளுத்தும் தீயிலே, கால்களைப் பொசுக்கிக்கொண்ட கரிகாற் பெருவளத்தான், சோழநாட்டை ஆண்டான். நிலம் தரு திருவின் நிழலிலே நின்று ஆணைச்சக்கரத்தை ஆட்டுவித்த நெடுஞ்செழியன், மாட மதுரையிலே தங்கி, மங்கலப் பாண்டி நாட்டை அரசுபுரிந்தான். அலை தவழும் குமரிக்கும், பனியுருகும் இமயத்திற்கும், தமிழைப் பாலமிட்டு, வாகைசூடி, வஞ்சிநகரிலே சேரன் செங்குட்டுவன் அரசுபுரிந்தான்.

அம்மூவரின் அரசியல் மாண்பை, புலியும், வில்லும், மீனும் பொறித்து அவர் போரிட்ட திறத்தை, அவர் போற்றிய தமிழை, புகழ்ந்த இயற்கையை, நீதியின்பேரால் அவர்கள் நிறுவிய நியமங்களை, அடிகள் அழகுறச் சித்தரித்திருக்கின்றார். மக்களுக்கும் மன்னனுக்குமிருந்த தொடர்பை, ஆசிரியர் விளக்கும் அழகை, இரண்டொரு பரல்களின் இன்னிசைமூலம் கேட்போம்.

இந்திரவிழா முடிந்த மறுநாள். காவிரி கலக்கும் கடல்முகத்தில், புது மணற் பரப்பிய புன்னைமர நிழலில், மாதவி அருகில் அமர்கின்றான் கோவலன். அவள் அழகு, தன்னைப் பாடும்படி அவனுக்கு அழைப்பு விடுக்கிறது. ஆனால் கோவலனது நாவு வீரன் கரிகாலனது வெற்றிச் சிறப்புகளைப்பற்றித்தான் அருவியாகக் கொட்டுகிறது. அதில் ஒரு வரிப்பாட்டு வருமாறு :—

“ திங்கள் மாலை வெண்குடையான்
சென்னி செங்கோல் அது வோச்சிக்
கங்கை தன்னைப் புணர்ந்தாலும்
புலவாய் வாழி காவேரி !
கங்கை தன்னைப் புணர்ந்தாலும்
புலவா தொழிதல் கயற் கண்ணாய்
மங்கை மாதல் பெருங் கற்பென்
றறிந்தேன் வாழி காவேரி !”

இன்பத்தின் எல்லையில் நின்றபோதும் வேந்தனைப் புகழ்வதைக் கடமையாகக் கொண்டிருந்தான் கோவலன். அந்த அளவுக்கு அன்று வேந்தன் புகழ் விளக்கம் பெற்றிருந்தது.

அவனது ஆண்மைக்கு ஆதவனையும், அன்புக்கு அழகு நிலாவையும், கொடைக்குக் கொட்டுகின்ற மேகத்தையும், உவமிப்பதில் ஊறியிருந்தார்கள் அன்றையக் கவிஞர்கள். நம் கவிஞரும்

“ ஞாயிறு போற்றுதும், ஞாயிறு போற்றுதுங்
காவிரி நாடன் திகிரிபோற் பொற்கோட்டு
மேரு வலந்திரிதலான்
மாமழை போற்றுதும், மாமழை போற்றுது
நாமநீர் வேலி உலகிற் கவனளிபோல்
மேனின்று தான் சுரத்தலான் ”

என்று சொல்லித்தான் காதையைத்துவக்குகின்றார்.

அன்றைய வாழ்வில் அரசியல் என்றாலே அரசன் என்று தான் பொருள் அவனது செயல்களைத்தான் குடிகள் அரசியலாகத் தெரிந்து வைத்திருந்தார் கள். அவனைப் புகழ்வதைப் பொழுது போக்காகக் கொண்டிருந்தார்கள். அதை விளக்க ஒரு சிறிய காட்சி.

வடக்கே சென்ற சேர வேந்தன், வெற்றியோடு திரும்பி வருவதை மக்கள் கேள்வியுறுகின்றார்கள். மறுகணம் வஞ்சி, சுவர்க்கமாகக் காணப்படுகிறது. கவண்கல் வீசும் கானவர், தினைப்புனம் நீங்கி, நகர் நோக்கி விரைகின்றார்கள். குறிஞ்சிப் பெண்கள் அவன் வீரப்பரணி பாடுகின்றார்கள். வண்ணமும், சுண்ணமும், மலரும் நிறைந்த வீதிகள் வானவில்லைப்போலத் தோன்று கின்றன. குழலூதுகின்றார்கள் கோவலர்கள். வலம்புரி முழங்குகின்றது.

கடற்கரையில் குழந்தைகள் ஆனந்தக்கழுங்காடுகின்றன. மாளிகைகளில் மகளிர், நெல்லையும், புல்லையும் தூவி மணி விளக்கேற்றுகின்றார்கள். எங்கணும் இன்பமயம். ஒவ்வொரு உயிரும் அரசனைச் சுற்றிச் சுழன்று அவன் போர்த்திறம் புகழ்கின்றது. அவனுக்காக வஞ்சியும், வஞ்சிக்காகச் சேரநாடும், வாழ்கின்றது, பூரிக்கின்றது, வளமடைகின்றது.

மன்னனைப் போற்றிப் புகழ உரிமைபெற்ற மக்கள் தூற்றித் திருத்தவும் உரிமை பெற்றிருந்தார்கள். இதனை வழக்குரை காதை தெளிவாக விளக்குகின்றது. கணவனை இழந்து, கண்கள் நீர்வார்க்கையிலே சிலம்பெடுத்துக் கலைந்த தலையளாய்ப் பாண்டியன் அவைக்களம் அணுகிய பத்தினி,

> " அறிவறை போகிய, பொறியறு நெஞ்சத்து
> இறை முறை பிழைத்தோன் "

என்று அஞ்சாது இடித்துக் கூறுகிறார். அவரை அணுகிய பாண்டியன் " நீர் வாரும் கண்ணையுடைய பெண்ணே! நீயாரம்மா? உன் வரலாறுயாது? " என்று கேட்கிறான்.

" நாதியற்றவள் நான். கண்ணிழந்த ஓவியம். எந்தக் கோவலனைக் கொலை வாளாலே கொன்றீரோ, அந்தக் கள்ளங்கபடற்றவனின் காதலி. கொடுமை தாண்டவமாடும் உமது சன்னிதானத்திலே என் கணவன் கள்வனல்லன் என்பதை நிரூபித்துப் போக வந்திருக்கிறேன். கொதிக்கும் என் கண்ணீரை குளிர்வித்துச் செல்ல வந்திருக்கிறேன்!! " இப்படித்தான் பத்தினி பதில் சொல்லியிருப்பார் என்று நாம் நினைப்போம். ஆனால் அவர் கூறியது வேறு.

" நீதியின் விழிகளைக் குருடாக்கி விட்ட மன்னவா! கேள். ஊழ்வினை துரத்த உன்நகர் நோக்கி ஓடிவந்த என்சரிதத்தையல்ல! அறம்பயிலும் சோழ நாட்டை ஆண்ட நீதி வேந்தர்களின் சரிதத்தைக்கேள். சிபியும், மனுநீதிச் சோழனும் எந்த நாட்டை ஆண்டார்களோ அந்த மண்ணின் கதையைக் கேள். மணிப்புகாரின் மாட்சியைக் கேள்.

> " எள்ளறு சிறப்பின் இமையவர் வியப்பப்
> புள்ளுறு புன்கண் தீர்த்தோன் அன்றியும்
> வாயிற்கடைமணி நடு நா நடுங்க
> ஆவின் கடைமணி யுகுநீர் நெஞ்சு சுடத் தான் தன்
> அரும் பெறல் புதல்வனை ஆழியில் மடித்தோன்
> பெரும் பெயர்ப் புகார் என்பதியே "

கேட்டாயல்லவா? இன்னுமா உன நெஞ்சு கொதிக்கவில்லை? " இதைச் சொல்லித்தான் கண்ணகி கலங்கினார். நீதியின் நினைவுச்சின்னம் அரசன்தான் என்பதை அந்தக் கலக்கம் உணர்த்துகிறது.

இயற்கை ஒழுங்கிற்கும், மங்கலமனையறத்திற்கும் அரசனே அடிப்படையானவன். அவனைச்சுற்றித்தான் அறம் மலர்கின்றது. மறம் வளர்கின்றது. அவன் வீரம் விந்தியமும், இமயமும் வென்றது. அவன் வகுத்த சட்டங்கள் உலகிற்கே, பொதுவான நீதிக்கதைகள். அவனுக்குப் பின்நிற்கும் வணிகர் தந்த செல்வம்தான் ஈழகத்துணவும், காழகத்தாக்கமும்.

> " கவையும், கழுவும், புதையும், புழையும்
> ஐயவித்துலாமும், கைபெயரூசியும்
> சென்றெறி சிரலும், பன்றியும் பணையும் "

அவன் கீழ்ப்பட்ட யந்திர வினைஞர் செய்தளித்த செல்வங்கள். யவனரும், கிரேக்கரும் அவன் வாயிற் காப்பவர்கள்.

"பிறவா யாக்கைப் பெரியோன் கோயிலும்
அறுமுகச் செவ்வேள் அணிதிகழ் கோயிலும்"

அவன் கட்டியவை.

"கஞ்ச காரரும், செம்பு செய்குநரும்
மரம் கொல்தச்சரும், கருங்கைக் கொல்லரும்
கண்ணுள் வினைஞரும் மண்ணீட்டாளரும்"

அவன் ஏவலில் நாட்டைக்கட்டுபவர்கள். அவன் கொடுத்த 'தலைவரிசை' யில் வளர்ந்தது தான் ஆடலும் பாடலும், யாழும் குழலும், சிற்பமும் சித்திரமும். அவன் கீழிருந்து அறம் வளர்ப்போரே அந்தணரும், அமைச்சரும், வணிகரும், வேளாளரும். பட்டும், பருத்தியும், பவளமும், முத்தும், அகிலும் தேக்கும் அவன் வளர்க்க வளர்ந்தவை. பரிமுகப்படகும், கரிமுகப்படகும், அவன் கருணைகாரணமாகப் பெருந்துறை மருங்கில் ஓடுவன. குரவைக்கூத்தும், முல்லையிசையும், குறிஞ்சிப் பாணியும், குழற்பாட்டும் அவனைப் புகழ்ந்து பாட ஏற்பட்டவை.

அவன் கோட்டை வாயில் எந்நேரமும், எல்லோருக்கும் திறந்திருக்கும். தன்னை அணுகியவரை, உயிர்போற் போற்றும் பெருந்தகை அவன். நாட்டின் வெற்றிக்கும் வீழ்ச்சிக்கும், கண்ணீருக்கும், புன்னகைக்கும் அவன்தான் காரணம். மக்கள் வாழ்வே அவனது அரசியல். அவன் காட்டிய வழிதான் அறவழி, அன்புவழி, அடிப்படையானவழி. தமிழகத்தின் வளத்துக்கும் தமிழ் மொழியின் வளர்ச்சிக்கும், அந்த வழிதான் காரணம், அன்றைக்கு—பதினெட்டு நூறு ஆண்டுகட்கு முன்பு.

அமரன் குரல்

By M. Sivaramakrishnan, IV Hons.

உலக வானரங்கத்தே இந்திய மண்டலத்தே எழிலுடன் ஒளி வீசிய தமிழக விண்மீனிலே அன்று தங்கியிருந்தேன். அரங்கத்தின் அமைதி குலைந்திருந்தது அன்று. அழுத கண்ணீரோடு வழி நடந்தாள் இயற்கை அன்னை. அவள் நிலைகண்டு இரங்கிய வானம் கண்ணீர் உகுத்தது. வானம் ஓய்ந்ததும், வானளாவி நின்ற மரங்களெல்லாம் கண்ணீர் சிந்தின. திடீரெனப் பேரிடி முழக்கம் கேட்டேன். திடுக்கிட்டேன்! இணைந்து நின்ற அன்னையை அணுகி, "இதென்ன மாதோ?" என்றேன். "ஐயகோ! அபாயத்தினை அறிந்தும், அதிக உற்பத்தி செய்யப்பட்ட அணுகுண்டின் வெடி" என்றாள். "அவ்வாறு செய்பவர்கள் யார்?" என்றேன். "அமைதிப் பிரியர்களாம்" என்று ஆத்திரத்தோடும், நகைப்போடும் கூறினாள். ஒளியும் ஒலியும் நின்று நின்று, அரங்கத்தைத் தாக்கின. அஞ்சினேன். "அது என்ன?" என்றேன் அன்னையை. "இறந்த இரண்டு போர்களின் இன்னல்கள் இன்னும் தொடர்ந்தும், மூன்றாவது போர்ப் புகை அப்போது அப்போது மூள்வது காண்" என்று கவலையோடு கூறியவள், கடுஞ் சினத்தோடு திரும்பி, "சமாதானப் பிரியர்களின் செயலாம் இது" என்று கூறி உளம் நொந்தாள். இழிநிலை கண்டு இடுக்கணுற்ற அன்னையை மேலும் வினவ விழையானாய் வணங்கிப், பின் வழி நடந்தேன்.

தமிழக விண்மீனை நோக்கினேன். அதன் பண்டைச் சிறப்பான பாங்கொளி பாழ்பட்டிருந்தது. ஒளி சேர்க்கும் பன்னிறக் கதிர்களும் பான்மை கெட்டிருந்தன. பசுமையும் வளமையும் காட்டிய பசுங்கதிர் தன்னொளி தவறியிருந்தது. ஊக்கங் குறித்திடும் ஊதாக் கதிர் ஒளி மங்கியிருந்தது. மங்கல நல்வாழ்வை மாநிலத்துக்கே காட்டிய மஞ்சட் கதிர் சற்று மாழ்கியிருந்தது. எண்ணி என்ன? ஓர் உன்னதப் பரப்பின்வழி ஊடுருவிச் சென்றாலன்றித் தொல்சிறப்பு எய்துதல் எளிதோ?

புலிகிடந்த இடத்திலே பூனையையல்லவா காண்கிறோம், என்ற கலக்கம் ஓர் புறம். தனிப்பெருஞ் சிறப்பினை மீண்டும் பெற்று, மீளும் நாள் எந்நாள் என்ற ஏக்கம் ஓர்புறம். இயற்கை அன்னையின் இடர்நிலை கண்டுகொண்ட துக்கம் ஓர்புறம். இவை எல்லாமாகச் சேர்ந்து என்னை உறக்கத்திலாழ்த்தின.

திடீரெனக் கண்முன் ஓர் திருவுரு கண்டேன். பொலிவு மிகுந்த அந்தத் திருமுகம் அவன் ஓர் அறிஞன் என எடுத்துக் காட்டியது. அந்த முறுக்கு மீசை உருக்குலைந்த மறக்குலத்தை நினைவுக்குக் கொணர்ந்தது. எல்லை மீறிய மகிழ்ச்சி எழுந்தது. ஆனால் அடுத்த கணமே அந்த உரு காட்சியினின்றும் மறைந்தது.

ஆயினும் என் உள்ளம் ஏமாற்றம்கொள்ளவில்லை. ஏன்? உரு மறைந்ததும், கணீரென்ற குரல் எழுந்தது. அந்தக் குரலின் இனிமைப் பிடியிலே சிக்குண்ட நான் குழவியானேன்,

"சோம்பல் மிகக் கெடுதி பாப்பா—தாய்
சொன்ன சொல்லைத் தட்டாதே பாப்பா
தேம்பி அழுங் குழந்தை நொண்டி—நீ
திடங்கொண்டு போராடு பாப்பா"

என அறிவுறுத்தியது அந்தக் குரல். அதன் பரந்த உட்கருத்துக்கள், எனக்குப் புரிந்தனவாக அமையவில்லை. இந்த நிலையை அறிந்துகொண்டது போல, குரலொலி தொடர்ந்தது.

"வியனுலகம் வியக்கும் வண்ணம் வீதிகளும், அனைத்துலகமும் அறிந்து இறும்பூதுறும் வண்ணம் அகழிகளும், அரண்களும், அமைத்த சிறப்பினால் வழிவந்தார்தான், கண்டார் கண்கவர் முறையில் கோட்டை கொத்தளங்கள் கட்டினார் சந்ததியினர்தான், இன்று ஓர் அணைகட்ட அன்னியரின் உதவியை எதிர்பார்த்து அல்லலுறும் அவலநிலையை ஆக்கிவிட்டது, தனிப்பெரு நாட்டினைத் தாக்கியுள்ள சோம்பல் நோய். உழைப்பினாலன்றிப் பெறும் ஊதியம் எதையும் ஊதியம் எனக்கொள்ளாத உத்தமர் மரபினர்தான் இன்று, உழைக்கும் திறன் இழந்து, உழைப்பையே மறந்து, கேவலம் குறுக்கெழுத்துப் போட்டியிலும், குருட்டுத் தெசையிலும் நம்பிக்கைகொண்டு, அலையும் நடைப்பிணங்களாகிவிட்டனர். "ஊக்கமும் உள்வலியும் உண்மையிற் பற்று" மிழந்து, மாக்களாக வாழ்கின்றனர். மறுவற்ற மறக்குல வரலாற்றிலே, மாற்றரும் மாசு இங்கிலை. முளையிலே களைதல் வேண்டும். நனிவர வயிர்த்தபோது நவியமும் மடியுமன்றோ? இன்று குழந்தைகள்! எனினும் இந்த நாட்டை ஆளப்பிறந்த இளஞ் சிங்கங்கள் நீங்கள். உயிர்த்தெழுந்த தமிழகத்தை உருவாக்குவது உங்கள் கடப்பாடு! எனவே அந்த சோம்பல் நோயைச் சாம்பரும் இன்றிச் சுட்டெரியுங்கள். இன்றேல் உங்களை நம்பியுள்ள வருங்காலம் பெருத்த ஏமாற்றமுறும்; துடிக்கும் இளமை இன்னும் தூங்குவதா? எழுங்கள்!

உங்கள் உள்ளங்கடந்து முதற்கண் ஒளி வீசுபவள் தாய். கனவிலும் நினைவிலும், குழந்தையின் நலனில் கருத்துக்கொண்டவள் தாய். உங்கள் கண்ணில் நீர் வடிந்தால், தன் கண்ணில் முள் தைத்தாற்போல் கலங்குவாள் தாய். அவள் ஏதேனும் கூறுவாள். அனைத்தும் உங்கள் நலனிலே நாட்டங் கொண்டு அமையும்! கடிந்து கனல்வீசுவாள். கடமை அது என்று அவள் கருதுகின்ற நேரத்திலேதான்! அணைத்து முத்தமிட்டுக் கொஞ்சி மகிழ்வாள், அன்பு பழுத்து அருளாக மாறுகின்ற காரணத்தால்! சின்னாள் சென்றதும் வருவாளே தாய்! அவள் இடுவாள் கட்டளைகள்! "இதந்தரு மனையினீங்கி, இடர்மிகு சிறைப்பட்டாலும், பதந்திரு இரண்டும் மாறிப் பழிமிகுத்து இழிவுற்றாலும், விதந்தரு கோடி இன்னல் விளைந்தெனை யழித்திட்டாலும்", அந்தத் தாய்தன் சொல் தவறாது நடக்கும் தூய்மையராக வேண்டாமா?

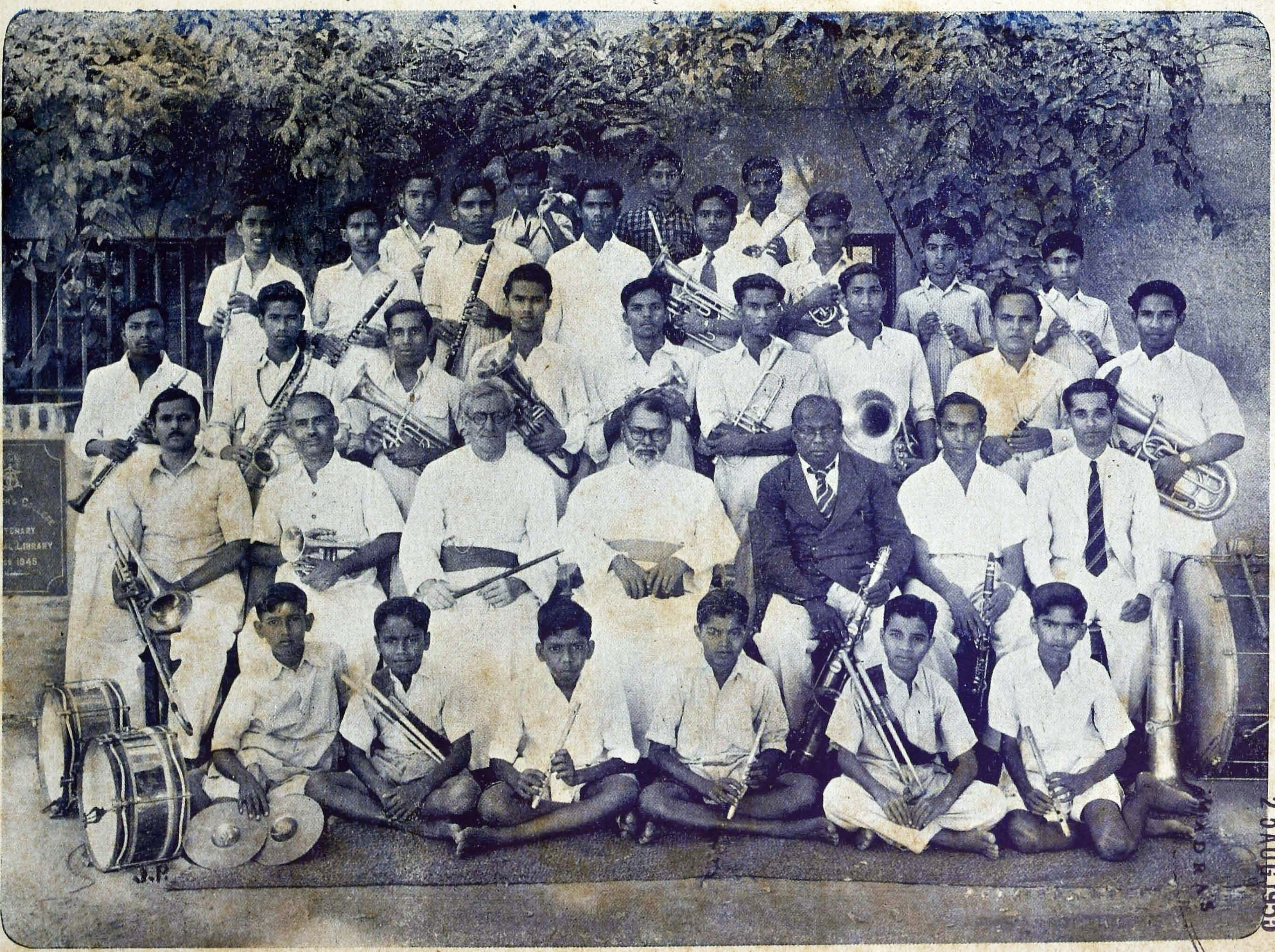
"இனியொரு விதி செய்வோம், அதை
எந்நாளும் காப்போம்
தனிமனிதனுக் குணவில்லையெனில் இந்த
சகத்தினை யழித்திடுவோம்"

என்ற பெரும் பொறுப்புணர்ச்சிகொண்ட பெரியோராகத் திகழ வேண்டாமா? அந்த விளைவை விரும்பின், ஈன்ற தாய் புகன்றமை போற்றி ஒழுகும் பண்பு மிகவும் அவசியமன்றோ! ஆக்கத் துறையின் பரப்பு அளவு கடந்தது. 'வெள்ளிப் பனிமலையின் மீதுலவுவோம், மேலைக்கடல் முழுதுங்

கப்பல் விடவோ, சேதுவை மேடுறுத்தி வீதி சமைக்கவோ, ஆலைகள் அமைக்கவோ, ஆணிகள் செய்யவோ, தோணிகள் கட்டவோ, விழைவதை விட்டு வீணே சோம்பியமர்வானேன்?' "மாயையே! சித்தத் தெளி வென்னுந் தீ முன் நீ நிற்பாயோ?" என்று மார்தட்டிய மரபினரல்லவா நீங்கள்? "ஓயுதல் செய்யோம், தலைசாயுதல் செய்யோம்" என்பதன்றோ உங்கள் முழக்கமாக அமைதல் வேண்டும்? வரைகடந்த ஆக்க சக்திக்கண் அறிவைச் செலுத்தி உழைக்கவேண்டிய நீங்கள் சோம்பியமர்ந்து தேம்பி அழுவானேன்? உள்ளம் உரமிழந்துவிட்டதா? உழைக்குந் திறன் முழுதும் இழந்துவிட்டீர்களா? உறுப்பிழந்த நொண்டிகளா? இல்லை! உண்மையி லேயே இல்லை! எழுங்கள்! வஞ்சமற்ற தொழில் புரிந்து, தேர்ந்த கல்வி ஞானமெய்தி வாழுங்கள்!

அச்சம் வேண்டாததொன்று. ஆனால் இன்று ஒவ்வொருவரிடமும் அளவுகடந்து அமையப்பெற்றிருப்பதும் அது தான். "அச்சந் தவிர்" என்பதுதான் ஆத்திச்சூடியின் முதல் வரி. உலக உயிர்களிடத்தே, அன்பும் அணைப்பும் இருக்கவேண்டிய இடத்திலே, வெறுப்பையும் வேதனையையும் ஆக்கியுள்ளது இந்த வேண்டாத அச்சம். காக்கையின் கரிய நிறந்தனிலே பச்சைப் புற்களின் பசுமையொளியிலே, சிறப்புக்கண்டு, மகிழவேண்டும் மனித உள்ளம். "உயிர்களிடத்து அன்பு வேணும்." "பாலைப் பொழிந்து தரும் பசு, வாலைக் குழைத்துவரும் நாய், வண்டி இழுக்கும் நல்ல குதிரை, நம்மை அண்டிப் பிழைக்கும் ஆடு." இவற்றிடத்தே அன்பு காட்டவேண்டியது நம் கடமை. "காக்கை, குருவி எங்கள் சாதி—நீள் கடலும் மலையுமெங்கள் கூட்டம்" என்று கூறுமளவுக்கு நீங்கள் கொள்ளவேண்டிய அன்பு, அந்த அச்சத்தால் எங்கோ பறந்தோடிவிடுகிறது. அஞ்சா நெஞ்சினர் மக்களான நீங்கள் "பேய்துஞ்சு வது இந்த முகட்டில்; அந்தக் குளத்தில்" என அஞ்சி அஞ்சிச் சாகும் அவலநிலை நீடிப்பதா? வேண்டாம்! திடங்கொண்டு போராடுங்கள்."

ஒலி ஓய்ந்தது. கண் விழித்தேன். புத்துலகத்தைக்காண ஆவலோடு புறப்பட்டேன். ஆனால் ஊக்கமிழந்து உறங்கும் பழைய உலகத்தைத்தான் கண்டேன். அழிவுத் திசைக்கண் அறிவைச்செலுத்தும் அறிவிலிகள் தொகை அதிகரிப்பதைத்தான் கண்டேன். இறைவன் படைத்த பிறவற்றினிடத்தே இரக்கமேகொள்ளாத அரக்கரினமாக, மனித இனம் மாறும் நிலைதான் கண்டேன். தாழ்வுற்று, வறுமை மிஞ்சி, பாழ்பட்ட தமிழகந்தான் கண்டேன்! அமரன் அறிவுரை கேட்டும், அழிவைநோக்கி முன்னேறும் உலகமே! உணர்ந்துகொள். உன் வழியைத் திருத்தி அமைத்துக்கொள்! மாக்களாக மாறிவரும் மக்கள் இனமே! மனநிலையை நல்வழியில் மாற்றிக்கொள். அமரன் குரல் உன் செவிக்கு எட்டவில்லையா? அவன் கூறிய நெறிக்கண் திரும்பு. அப்போது தொல்சிறப்பெய்துதல் திண்ணம். இன்றைய இளைஞர் களே! இளஞ் சிங்கங்களே! புத்துலக நிர்மாணப் பொறுப்பேற்கும் புனிதப் பணிகொண்டோரே! புறப்படுங்கள். வீடுதோறும் கலையின் விளக்கம் வேண்டும். நாடு நன்னிலையடைதல்வேண்டும். கேடுசூழ்ந்த இந்நிலையினின்று விடுபெற்று, ஈடிலா மகிழ்ச்சியூட்டும் வருங்காலம், உங்கள் நன்முயற்சியால் உருவாகட்டும்! அமரன் குரல், விழலுக்கிறைத்த நீராகாது, வீம்புகளுக்கு வித்தாகாது, ஆக்க சக்தியை, ஆக்க உணர்வை எழுப்பிய அறிவொளியாக அமையட்டும்! . . . .



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மன்னன் மகள்

By A. Maruthachalam, II U.C.

1

"ஆற்றினைக் கடந்தே யெம்மை அக்கரை சேர்க்கில் நீயே
போற்றிட அளிப்பன் யானே பொற்காசு; விரைக!" வென்றே
சாற்றினன் ஓர் நாள் மன்னன் சால்புடைச் சேனை வீரன்
ஆற்றினிற் பரிச லோட்டும் ஆளிடம்; அவனுஞ் சொல்வான்:

2

"காரிருள் மட்டு மன்று; கடும் புயல் தானு முண்டு;
சேரவே விழைவீ ரப்பால்; செப்புவீர் யாவர் நீவிர்?"
"வீரனும் நானே, கேட்க; வேந்தனின் படையி லுள்ளேன்,
காரிகை யிவளு மன்னன் கண்ணென வளர்க்குஞ் செல்வி"

3

"விரைகிறோ மூன்று நாளாய் வேந்தன்தன் வீரர் முன்னால்
வரைகளும் வனமுந் தாண்டி வருமெமை யரசன் காணிற்
றரையிலென் குருதி யோடும்; தவிப்பளென் தலைவி தானே!
விரைகவே யன்னார் நம்பால் விழியினைத் திருப்பு முன்னர்!"

4

"செல்லுவேன் அஞ்சேல் வீர! செலுத்துவேன் படகை யின்னே;
சொல்லிய பொன்னுக் கன்று, சோர்வுட னருகி லேங்கும்
மெல்லியாள் பொருட்டே யாதும் வாய்மைமே லாணை யிட்டுச்
சொல்லுவேன் மனைவி யுந்தன் சுடரிழை இடுக்கணுற்றே"

5

"உலைந்திடச் சகியேன் காலம் ஒரு நொடியேனுந் தாழ்த்தேன்.
அலைந்திடு மாற்று வெள்ளம் அலைகளைக் காட்டி யென்னை
மலைந்திடச் செய்யா தும்மை மறுகரை சேர்த்த பின்தான்
தொலைந்தியான் போவேனிந்தத் துள்ளிடு மாற்றி னூடே!"

6

இங்ஙனம் இவர்தாம் பேசி யிருக்கையிற் புயலு நன்து
பொங்கியே யார்ப்ப ரிக்கப் பூரித்த அலைகள் விண்போ

யிங்கவை மீண்டும் வந்து இருகரை மோதிச் சோகம்
தங்கிட 'ஓ'வென் றார்த்துத் தணிந்தது வேக மம்மா!

7

காரிருட் போர்வை மெல்லக் கனத்தது; முகிலுங் காற்றும்
போரினி லிறங்க வீரர் புரவிகள் காலின் ஓசை
காரிருள் பிளந்து மூவர் காதினில் வந்து மோத
நேரிழை மிக்க வஞ்சி நெட்டுயிர்த் துரைப்பாண் மாதோ:

8

“படகினை யோட்டு மைய, பறந்திடு மப்பால்! மிக்க
இடரினை விளைக்குங் காற்று இன்னமும் பெருகி லென்ன?
கடகடா முழக்கஞ் செய்யுங் கடும் புயல் காண்பே னுறுவல்
படபடத் திடுமென் றந்தை முனிவுடை வதனம் பாரேன்.”

9

இக்கரை விடுத்து மெல்ல இறங்கிற்று பரிச லாற்றில்;
திக்குமுக் காடிப் பையத் திணறிய படியே தன்னின்
பக்கமெல் லாம்நீ ரோங்க நகர்ந்தது படகு தானே
அக்கண மரச னங்கே யடைந்தனன் படைக ளோடு!

10

காதலன் கழுத்தைச் சுற்றிக் கரமொன்று பிணைக்க வோர்கை
'மாதராய்ப் பிறந்தோர் காதல் மணமது புரிய வெண்ணிற்
சாதலே முடிவு பார்மின் தரணி வாழ் மாந்த' ரென்று
ஓதிய தென்ன நீர்மே லுயர்ந்தது கண்டான் வேந்தன்.

11

“வந்திடு மகளே யெந்தன் வழுவினை யுணர்ந்தே னுன்றன்
செந்திரு மகிழுந் தோளன் செய்தது மகிழ்ந்தே” னென்று
நொந்தன னரச னுறுவல் நுரைத் தெழுந் தவலை வெள்ளம்
உந்திற்று கீழே; யந்தோ வுதிர்த்தனன் கண்ணீர் தானே!

[Thomas Campbell எழுதிய 'Lord Ullin's Daughter'-என்ற ஆங்கிலக் கவிதையைத் தழுவியது.]

திருடன்

By A. Amaladasan, II U.C.

இரவு மணி 11 இருக்கும். எங்கும் ஒரே இருட்டு. மின்சார வெட்டு காரணமாக தெரு விளக்குகளையும் அணைத்துவிட்டனர். அருகில் செல்பவரையும் காணமுடியாதபடி இருள் சூழ்ந்திருந்தது. அன்று அமாவாசைக்கு அடுத்தநாள். எங்கும் ஒரே அமைதி. அந்த இரவு நேரத்திலும், அமைதியைக் கெடுத்துக் கொண்டு ஒரு ஆந்தை கோரமாக அலறிக்கொண்டிருந்தது. அவ்வேளையில் நான் தெருவிலே வெகு வேகமாகப் போய்க் கொண்டிருந்தேன். வீட்டை நோக்கி அல்ல. வீட்டை விட்டுத்தான் போய்க்கொண்டிருந்தேன். முழுமதி வானத்தில் தவழும் நாட்களில்கூட இரவில் வெளியே போகப் பயப்படும் நான் எப்படி இன்று தனிமையாக வரத் துணிந்தேன் என்பது எனக்கே ஒரு பெரும் புதிராயிருந்தது. அப்படித் துணிந்து நான் வெளியே வரக் காரணம் யாது? நான் யார் என்றுதானே அறிய விரும்புகிறீர்கள்? இதோ சொல்லுகிறேன்.

நான் ஒரு ஏழை. குடிக்கக் கஞ்சி இல்லாமல், உடுத்தத் துணி இல்லாமல் பரிதவிக்கும் ஏழைகளின் கூட்டத்தில் நானும் ஒருவன். பஞ்சத்தால் பீடிக்கப்பட்ட ஒரு பஞ்சை. பாட்டாளிகள் பாடுபட, பயனை அனுபவித்து, அப்பாட்டாளிகள் பரிதவிப்பதைப் பார்த்துப் பரவசமடையும் பாவிகள் நிறைந்த இந்தப் பாழும் உலகத்தில் நான் ஒரு ஏழை. ஆலைகளின் ஆட்குறைப்புத் திட்டம் என்ற புண்ணிய செய்கையினால் வேலையிழந்த ஏழைக் குமாஸ்தாக்களில் நானும் ஒருவன். வேலை இழந்து பல நாட்கள் பட்டினிகிடந்தேன். வேலைக்காக அலைந்தேன். வீடு வீடாக ஏறி இறங்கினேன். ஊர் ஊராகச் சென்றேன். வேலையொன்றும் கண்டேனில்லை. ஏழைகளைக்கண்டு நகைக்கும் இந்த உலகம், பாட்டாளிகளைக் கண்ணெடுத்தும் பாராத இந்தப் பாழும் உலகம் எனக்கு வேலைதர மறுத்துவிட்டது. சிந்தித்தேன். பிச்சையெடுக்கத் தீர்மானித்தேன். மானத்தை இழந்தேன். கையேந்திப் பிச்சை எடுத்தேன். ஆனால் அத்தொழிலிலும் தோல்விதான். பிச்சை எடுத்ததன் பலன், உதைகளும், "தடியன் மாதிரி இருக்கிறான். ஏதாவது வேலைசெய்து வயிறு வளர்த்தால் என்ன?" என்ற புகழுரைகளும்தான். "வேலை செய்தாலென்ன?" என்று சொல்லத்தான் வாயுள்ளதே ஒழிய, வேலைதர மனதில்லை இந்த மோசக்கார உலகத்துக்கு.

பார்த்தேன் இவ்வுலகத்தின் கொடுமையை. பலநாள் சிந்தித்தேன். உண்மை வாழ்விற்கு ஏற்ற இடமில்லை இந்த உலகம் என உணர்ந்தேன். "மேல் வரும்படி" என்ற பெயரால் மாசற்ற மக்களின் இரத்தத்தைக் கைக்கூலியின் மூலம் உறிஞ்சும் நாகரீகப் பிச்சைக்காரர்களுக்கே இவ்வுலகம் ஏற்றது எனத் தெளிந்தேன். 'வட்டி' என்ற பெயரால் அரசனையும் ஆண்டியாக்கும் நயவஞ்சகப் பேய்களுக்கே இவ்வுலகம் ஏற்றது என அறிந்தேன். பாவத்திற்கஞ்சாது பழிச்செயல்கள் பல புரியும் பாதகருக்கே இது ஏற்ற உலகம் என ஓர்ந்தேன். திருடி உயிர்வாழ எண்ணங்கொண்டேன். அதன் பயன் இதோ நடந்துகொண்டிருக்கிறேன்.

சென்றுகொண்டே இருந்தேன். அன்றுதான் முதல்தடவை ஆதலால், எங்கு திருடுவது? எப்படித் திருடுவது? என அறிந்தேனில்லை. இப்படி எண்ணிக்கொண்டே ஒரு வீட்டைத் தாண்டிச் செல்லும்பொழுது ஒரு குரல் கேட்டது. யாரோ ஒருவர் 'மறிப்பதா' அல்லது 'மரிப்பதா' என்று சொல்லி யோசித்துக்கொண்டிருந்தார். நான், இவரும் நம்மைப்போல் ஒரு ஏழைதான் போலிருக்கிறது. யாரையாவது மறித்துப் பணம் பிடுங்கி உயிர்வாழ்வதா? அல்லது பட்டினிகிடந்து மரிப்பதா? என்று யோசிக்கிறார் போலிருக்கிறது, என நினைத்துக்கொண்டிருக்கும்பொழுதே, அம்மனிதன் மேசையைத் திறந்து கத்தி போன்ற ஏதோ ஒன்றை வெளியே எடுத்தார். நான் உடனே, 'மரிப்பது' தான் சரி எனத் தீர்மானித்துவிட்டார்போலும். நாம் சென்று 'மறிப்பது' தான் சரி என்று நினைத்து நம்முடன் கூட்டிச் சென்றால் துணையாக இருக்கும் என நினைத்து அவ்வீட்டிற்குள் விரைந்தேன். அங்கு அம்மனிதன் ஏதோ எழுதிக்கொண்டிருந்தார். உடனே நான், சாவதற்கு முன்னால் உறவினர்களுக்குக் கடிதம் எழுதுகிறார்போலிருக்கிறது என நினைத்துக் கொண்டிருந்தபொழுது, என்னைப் பார்த்த அவர் நான் வந்த காரணத்தை வினவினார்.

நான் என் தீர்மானத்தையும், அவரைக் கூட்டிப்போக வந்திருப்பதையும் கூறினேன். அவர் "ஐயா! நானும் உம்மைப்போன்ற ஓர் ஏழைதான். நானும் முதலில் திருடத்தான் தீர்மானித்தேன். ஆனால் கயவர்கள் செய்யும் வேலையை நாமும் செய்வதா? என வெட்கி நம் நாட்டில் வெளிவரும் எண்ணற்ற வார, மாத இதழ்களில் ஏதாவது ஒன்றுக்குக் கதை எழுதியாவது உயிர் வாழலாம் என எண்ணிக் கதை எழுதினேன். கதைமுடிவில் கதாநாயகன், காதலியின் பிரிவால் வருத்தமுடன் இறக்கவேண்டிய கட்டம் வந்தது. அதற்குக் 'கதாநாயகன் மறித்தான்' என்று வல்லின 'றி' போடுவதா? அல்லது 'கதாநாயகன் மரித்தான்' என்று இடையின 'ரி' போடுவதா? என்று தெரியவில்லை. ஆகையால் சப்தமாகச் சொல்லிப்பார்த்து யோசித்துக்கொண்டு இருந்தேன். கடைசியில் 'கதாநாயகன் மரித்தான்' என்பதுதான் சரி எனத் தீர்மானித்து அவ்விதமே எழுதிக் கதையை முடித்தேன். நான் அவ்வாறு யோசித்ததை நீங்கள் தப்பாகப் பொருள் கொண்டிருக்கிறீர்கள்!" என்று சொல்லிச் சிரித்தார்.

உடனே நான் வெற்றிகரமாகப் பின்வாங்கி வீட்டை நோக்கி நடந்தேன். வரும்பொழுதே அவனைப்போன்ற மானிடன்தானே நாமும். கயவர்கள் செய்யும் திருட்டுத் தொழிலைச் செய்வதற்குப் பதில் அவனைப்போல் நாமும், கதை எழுதிப் பிழைத்தால் என்ன? என்ற எண்ணம் என் உள்ளத்தில் எழுந்தது. அவ்விதமே செய்யத் தீர்மானித்தேன். வீட்டை வந்தடைந்ததும் கதை எழுத உட்கார்ந்தேன். என்னுடைய மூளை ஒன்றுமே வேலை செய்ய முடியாது என மறுத்துவிட்டது. சிறிது நேரம் சென்று, என்னுடைய இந்தச் சிறு அனுபவத்தையே கதையாக எழுதினால் என்ன? என்ற நினைவு என் உள்ளத்தில் தோன்றியது. உடனே திருடனாய்ப்போக இருந்த என்னை நல்வழியில் திருப்பக் காரணமாயிருந்த எனது நண்பரை மனமார வாழ்த்திக் கொண்டே கதை எழுத ஆரம்பித்தேன். இதோ எழுதியும் முடித்து விட்டேன்.

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MADRAS

பசுந்தளிரும் பழுத்த இலையும்!

By S. S. Rajan, IV U.C.

குங்குமக் கடலில் குளித்தவன்போல் எழுந்த குளிர்மதி, வெளுத்தவன்போல மாறிக்கொண்டுவரும் விநோதம்தான் என்னவாய் இருக்கும் என்று சிந்தித்தேன். ஆனால் என் கவனம் பிறிதொருபுறம் ஈர்க்கப்பெற்றது. பட்டுபோன்ற மிருதுக்கரங்களால் என் கழுத்தைக் கட்டிக்கொண்டான், அன்புக் குழந்தை ஒருவன். பாசமும், பரிவும், அன்பும், ஆதரவும் என்னைக் கட்டிக்கொண்டன. அவன் நிலவைப் பார்த்தான். செந்தாமரைபோன்ற குளிர்க்கண்கள் அந்த மதியிலேயே ஆழ்ந்தன. அப்படியே உறங்க ஆரம்பித்தான். பழுத்த இலையின் மடியிலே பசுந்தளிர். முதுமையின் மடியிலே இளமை உறங்கிற்று. அந்தக் களங்கமற்ற முகம் சிந்தனைகளைத் தருகின்ற சுரங்கமாயிற்று.

“குழந்தாய்! இளமையின் முன்னுரையே! இதயங்கள் ஒன்றிக்கலந்தபோது எழுந்த இசையே, பாசத்தின் பிறப்பிடமே, பால்மணம் மணக்கும் சிறுவ!

இந்த உலகத்தில் இப்போதுதான் தோன்றியுள்ளாய். இதற்குமுன் எங்கிருந்தாய்? வெண்மேகங்கள் தவழ்ந்தோடும் நீலவானில் கற்பனைக் கெட்டாதவாறு, அன்று ஆழ்ந்த இயற்கையின் இதயத்தின் எந்த மூலையில் இருந்து நீ வந்தாய்? தென்றலில் குளுமையாய் இருந்தாயா? தேனில் திகட்டாத சுவையாக இருந்தாயா? மலர்களின் மென்மையை, மாந்தளிர்களின் மிருதுத்தன்மையை உன் பட்டுடலுக்குப் பரிசளித்த அந்த ரசிகன் யார்? தேனை உன் இதழ்களில் தடவினது யார்? குழலும் யாழும், என்று உன்னிடம் பாடம் பயின்றன?

குழந்தாய்! நீ முன்னேறிச் செல்லவேண்டிய பாதை எப்படிப்பட்டதென்று தெரியுமா? முடிவு என்ன? ஏன் சிரிக்கிறாய்? “இப்போதுதான் பிறந்த என்னிடம் மரணத்தைப்பற்றிப் பேசுகிறாயே! பூபாளம் கேட்டுப் பூரித்துக் கண்மலர வேண்டியவனிடம்போய் முகாரி பாடி துன்புறுத்துகிறாயே,” என்கிறாயா? அதுவும் சரிதான்.

தவறிப்போய்க் குளத்தில் வீழ்ந்தவன், புலியின் கண்முன் விதிகிழிந்து எதிர்ப்பட்டவன், போராடித்தானே ஆகவேண்டும். பிறந்துவிட்டாய். எனவே நீ வாழ்ந்துதான் ஆகவேண்டும். ஆனால் உன் வாழ்க்கை எப்படியிருக்கவேண்டும்? இந்த உலகில் வாழ்க்கை பலவிதமாக இருக்கின்றது தெரியுமா? இன்பமும் துன்பமும் மாறிமாறி வரும். சந்தன மணமும், சாக்கடை மணமும் ஒருங்கே வருவதுபோல, சிலர் சந்தனத்திலேயே மிதக்கிறார்கள். தென்றலிலே திளைக்கிறார்கள். பலர் சாக்கடையிலே உழன்று, புயலிலே சாகிறார்கள். உன் கதி என்ன?

கண்ணே! உனக்குப் பேசத்தெரியாது இப்பொழுது! எதை உனக்குச் சொல்லித் தருகின்றார்களோ அதைத்தான் பேசுவாய். வெட்டிய பக்கம்

ஓடும் நீரைப்போல, நீ பேசவேண்டும். நீ ஒரு பொன். ஆரமாகவோ, அல்லது வேறு அணிகளாகவோ ஆக்கப்படலாம்.

உனக்குப் பெயரிடுவார்கள். உலகம் உன்னை அப்படித்தான் குறிக்கும். உன்னை வளர்ப்பார்கள். நீ வாழ்க்கையை நன்கு புரிந்துகொள்ளுமுன் உன்னை பல பிரச்சனைகள் சூழ்ந்துகொள்ளும், சோற்றுருண்டையைச் சூழ்ந்து கொள்ளும் மீன் கூட்டங்கள் போல.

முதலில் உன்னை என்ன குலம் என்று இந்த நாட்டார்கள் கேட்பார்கள். உன் வாழ்வும், வீழ்வும் நீ பிறந்த குலத்தாலும் தற்சமயம் நிர்ணயிக்கப் படுகிறது. அரசியல் குலபேதமில்லை எனக் கூறிட்டாலும், சமுதாயத்தின் சாக்கடை உள்ளங்கள் சில கொக்கரித்துக்கொண்டுதான் இருப்பதை நீ பார்ப்பாய். ஏன்? உன்னையே அப்படி இன்ன குலத்தவன் என்று கூறி விடுவார்கள். பறவைகளும், மிருகங்களும் பார்க்காத பேதத்தைப் பகுத் தறிவாளர்கள் வைத்திருக்கின்றார்களே என்கின்றாயா? அதை என்னைக் கேட்காதே. இந்த உலகத்தைக் கேள்.

நீ பிறந்து இப்போது களங்கமில்லாமல் நிர்மலமானவனாய் இருக்கிறாய். ஆனால் இப்போது நீ உருவாக்கப்படாத ஈரக்களிமண்! வார்க்கப்படாத இரும்புக்கட்டி! உன்னைத் தங்கள் விருப்பப்படி, கொள்கைப்படி ஓரளவு உன் பெற்றோர்களும், உற்றோர்களும் வளைத்துவிடுவார்கள்.

நீ ஏன் பிறந்தாய் என்பதற்கு, உன்னை ஏன் உண்டாக்கினோம், என் பதற்குச் சரியான காரணம் சொல்லத்தெரியாத இவர்கள் உனக்கு விதிகள் பல இடுவார்கள். அந்த விதிகள் பலவாறு இருக்கும். குப்பைமேட்டு மேலும், குளிர்தாமரைப் பொய்கையிலும் தவழ்ந்து செல்லும் காற்றைப் போல நீ ஆக்கப்படுவாய்.

நீ ஏழையாய் இருந்தாயானால் சாக்கடையில் பாய்ந்த நீர்போல ஆகிவிடு வாய். அந்த உலகத்திற்கென்று ஏற்பட்ட அத்தனை வசதிகளும் உனக்குக் கிடைக்கும். வாட்டுகின்ற வறுமை, ஏக்கத்தைப் பரிசளிக்கும் இன்னல்கள், சூழுகின்ற சூறாவளிகள், துயரப்பின்னணி, தீராத சோகம்—அடடா! அவ்வள வும் உன்னை அளவற்ற காதலுடன் கவிந்துகொள்ளும். பிறகு அவைகள் மத்தியிலே நீ புலப்படவேமாட்டாய், கடலில் வீழ்ந்த சிறு துளிபோல!

ஆனால் நீ பணக்காரனாக இருந்தால்—பாக்கியம் செய்தவன்தான். பல வித போகங்கள், இப்பாரிலுள்ள அவ்வளவு சுகங்களும் நீ கேட்காமலேயே உன்னை வந்தடையும். பட்டம், பதவி, செல்வாக்கு, சீர், சிறப்பு, ஆகியவை பாய்கின்ற இன்பப் பள்ளம் நீ. அங்கு கோலாகல நீர் தேங்கும். குவளைக் கன்னியர் குதூகலமாக நீந்துவர். இன்பம் எக்காளமிடும். துயரம் அநேக மாக உன் கண்களில் படாமலேயே செய்துகொள்ளலாம்.

ஏன் இந்த ஏற்றத்தாழ்வு என்கின்றாயா? என்னைக் கேட்காதே. இந்த உலகத்தைக் கேள்! •மாய்ந்துகொண்டிருப்பவன் பக்கத்தில் மனோகரமாகச் செல்லுபவனைக் கேள்! குலைநடுங்க பதைப்பவன் பக்கத்திலே குதூகலப் பண்ணிசைப்பவனைக் கேள்! உறுமுகின்ற புலிகளும் உயிர்துடிக்கும் மான் களும் ஒரே சமயத்தில் ஏன்? சிலந்திகளும், சிக்கிமாயும் ஈக்களும் ஏன்? ஆண்டவனைக் குறை கூறாதே குழந்தாய்! அவன்மேல் குற்றம் கூறாதே!

அது நம் குற்றங்களை அவன்மேல் ஏற்றுவதாகும். இவ்வுலகத்தில் உள்ள அவ்வளவு இன்பங்களையும் அவன் நாம் மகிழ சமமாகவே அளித்தான். வீசுகின்ற தென்றல், வளங்களை ஈயும் நிலம், குளிர்மதி, முத்துக்களைப் புரக்கின்ற கடல்கள்,—அவ்வளவையும் வற்றாத புனல்களுடன் நமக்கு அளித்தான். ஆனால் ஏமாந்த சமயத்தில் ஏற்றங்கொள்ள ஆரம்பித்தபோது, பதவி வெறியும் படாடோபமும், அகந்தையும், கர்வமும், மணம் செய்து கொண்டபோது ஏற்றத்தாழ்வு பிறந்தது. அந்த விழாவில் போரும், பூசலும், குழப்பமும், கொந்தளிப்பும், நடனமிட்டன. ஆண்டவனின் புத்திரர்கள் நாம், அனைவருக்கும் இவ்வுலகத்தில் சமஉரிமை உண்டு என்று கருதினால் இன்பத்தின் கதவு திறக்கப்படும் என்கிறாயா? அந்த நாள் இன்னும் கனவாகத்தான், அறிஞர்களின் ஏட்டிலும், கவிஞர்களின் கற்பனையிலும் உலவிக்கொண்டிருக்கின்றது.

இவ்வுலகம் ஒரு யாழ், முறையாக மீட்டினால் மதிமயக்கும் இசை வெள்ளம் பிறக்கும். ஆனால் முரட்டுத்தனமாகக் கையாளுகிறார்கள். அந்தக் கோரமான ஒலிதான் இந்த உலகத் துன்பங்களுக்கும், துயரங்களுக்கும், பூசலுக்கும் பொறாமைக்கும் தாய். அங்கிருந்துதான் அழிவு உற்பத்தியாகிறது. அமைதி சமாதி செய்யப்படுகிறது.

பொருளாதார ஏற்றத்தாழ்வு போதாதென்று இனங்களால், நிறத்தால், மொழியால், நாட்டால் வேற்றுமைகள். உலகமக்களிடையே இம் மதுக்களை அருந்தி ஏற்படும் போதையால் கலவரங்கள்! இத்தனை உலகப் போர்கள் ஏற்பட்டும் திருந்தாதநிலை! வலை வீசப்பெற்றிருக்கின்றது. தெரிந்தும் அதன் மேலேயே துள்ளிக் குதிக்கின்ற துடுக்குத்தனமான மான்போல, கடித்தால் காலனுடன் விருந்துண்ணும் சந்தர்ப்பம் கிடைக்கும் என்று தெரிந்தும் கரு நாகத்தைக் கழுத்தில் சுற்றிக்கொண்டு கானம்பாடும் "புத்திசாலி" போல, உலகப் போரினால் ஏற்படும் அழிவுகளையும், போர்கள் உண்டாகும் காரணங்களையும், தெரிந்துகொண்டும், உலகம் அழிவுக்கிணற்றில் விளக்குப் பிடித்துக் கொண்டு வீழ்கின்றது. ஏகாதிபத்தியப் பரத்தைக்காக, அதிகார தேவதைக்காக, அகந்தை வாழ்வதற்காக அமைதிக் கன்னியைப் பலியிட அலங்கரித்து நிறுத்தியிருக்கிறார்கள்.

அமைதி கண்ணீர்விட, அழிவு ஆர்ப்பரிக்கும் இந்தச் "சுபவேளையில்" நீ ஏன் வந்தாய்? அன்பும் அறமும், மகிழ்வும் மாட்சிமையும், பூரிப்பும் புளகாங்கிதமும், வீரமும் காதலும் மலர்ந்திருந்த அந்த பண்டைத் தமிழ்ப் பூங்காவில் நீ தோன்றியிருக்கக்கூடாதா?

தூய்மையின் நிலைக்களமே! இந்த உலகத்தில் உன்னுடைய இடம் மகத்தானது. ஆபத்தானது. சுழன்றோடும் கால வெள்ளத்தின் மேலெழுந்த வெண் துளியே, உன் எதிர்காலம் எப்படியோ? உன் வாழ்வு அமைதியான ஏரியின் மடியில் தவழும் படகில் கானமிசைப்பது அல்ல. ஆனால் சுழன்றோடிப் பொங்கி ஆர்க்கும் ஆற்றில் எதிர் நீச்சலிடுவது."

குழந்தை கண்விழித்தான். கமலங்கள் மலர்ந்தன. குழந்தை சிரித்தான். யாழும் குழலும் சிரித்தன. எழுந்தான். நம்பிக்கை எழுந்தது. என்னைப் பார்த்து முகமலரச் சிரித்தான். ஆதவன் உதயமாகிறான். "பசுந்தளிரே" வாழ்க! என்று பழுத்த இலையாகிய நான் வாழ்த்தினேன்.

இசை

By V. Sivaraja Singam, II U.C.

1

இசையே! யெனைமறந் தெங்குறைந் தாயோ இனியுனையே
நசையோ டிருத்தி மகிழ்ந்திடு வேனடு நாவினிலே
வசையோ வுனக்கெ னருகே யிருக்க வனசமலர்
மிசையே யிருக்கு மழகார் மயிலின்மெ லேந்திழையே

2

சுவைதோய்ந்த முத்தமிழ்ச் சோலைக டோறுந் தொடர்ந்து சென்றே
அவையோர்ந்த பாவலர் அன்புறு நெஞ்சம் அறக் கவர்ந்து
நவைதீர்ந்த இன்ப மளிக்கவல் லாயிந்த நானிலத்தே
குவைசேர்ந்த பொன்னெனில் வேண்டேன் குறிப்ப னுனதருளே.

3

வருவாயுயிர்க்கு மடமயி லேமணி வாசகரின்
அருள்வாக்கிலும்பர னன்பர்தம் வாக்கிலும் அப்பருடைத்
திருவாக்கிலுஞ் சுவைத் தேம்பா வணியுடன் செஞ்சிலம்பின்
பருவாக் கிலுமுடல் பெற்றாய் என துள்ளம் பற்றினையே.

4

பயில்வார் தமக்கன்றிப் பக்கத்திருந்து பனுவலிசைத்
துயில்வார் தமக்குமளிக்க வல்லாயின்ப முன்னையன்றி
உயிரோடிருக்க வகையறியே னுயர் ஓதிமமே
குயில்போல் நிதமு மிதயத் திலேநின்று கூவுவையே

5

பணிமலர்ச் சோலையில் வண்டினஞ் சேர்க்கும் பண்ணோசையிலும்
சுனைதனில் மீனினந் துள்ளிக் குதிக்கும் துழனியிலும்
மனையிடை யன்னையர் தாலாட்டிசைக்கும் வரியினிலும்
கனியுடனே சுவை போன்றிருப்பா யிசைக் காரிகையே.

சிறையில் கற்பு

By H. Joseph Amalraj, V Hons.

அழகு நிழலாடும் மாளிகை. அடுத்துத் தென்றல் உலாவிடும் தோப்பு. மயில் ஆடும். குயில் கூவும். புள்ளிமான் துள்ளும். அருவி சிரிக்கும். வண்டு சுழன்று இசைக்கும். மலர் முகிழ்க்கும்.

அது மாளிகை—ஊராருக்கு. வள்ளுவர் கூறுகிறார்: அது சிறை.

அந்தப் பெண்ணுக்கு இயற்கையை விரும்பத் தெரியாமலல்ல. பச்சைப் புல்லைப் படுக்கையாக அவள் பயன்படுத்துவது உண்டு. மீனின் அசைவில், நீந்தும் வாத்தில், கிளியின் மழலையில் அவள் கருத்துக்கள் சென்றதுண்டு. செந்தாமரையும் செங்கதிரும் ஊசலாடுவதைச் சுவைப்பதுண்டு. எனினும், அந்த மாளிகை அவளுக்குச் சிறை.

உண்ணக் குறைவு இல்லை; உடுக்கவும் பஞ்சமில்லை. அவள் வீட்டைச் சுற்றிச்சுற்றி வருகிறாள். முகத்திலோ செழிப்பு இல்லை.

கனிந்த நாவல்கனி; கவர்ச்சியான நிறம்; சுவைகுன்றாச் சாறு; குளிர்ச்சி கிண்டும் பஞ்சுத்தோல். உதிர்ந்த இடமோ புழுதி. மண்ணை ஊதினால், பழத்தின் இதழ் உதறுகிறது. மண் இறுகியல்லவா பிடித்திருக்கிறது?

கிளிக்கூண்டு அழகாக இருக்கலாம். உள்ளே பழங்கள் இருக்கலாம். எலிப்பொறி கிளிக்கூண்டைவிடச் சிறப்பாக இருக்கலாம். ஆனால், உள்ளே இருக்கும் உயிர்களின் சூழ்நிலை? வீட்டைவிட்டு வெளியே செல்லக் கூடாது என்றார் தந்தை. அது அவர் கட்டளை. கன்னி; எனவே துவண்டாள்.

சிறையில் காவல் இருக்கிறது; அப்பாவின் சொல்லில் கட்டளை இருக்கிறது. பாறைகளும் கற்களும் ஒன்றி எழுந்தது சிறை; அப்பாவின் சொற்கள் தகர்க்கமுடியாத கற்கள்; உடைபடாப் பாறைகள். சிறையில் கம்பிகள் காவல்; வீட்டில் அப்பா காவல். கம்பிகள் ஒடியக்கூடும்; இவர் கட்டளையோ உறுதியான புலிக்கூண்டு; நாகரிக மூச்சு வெளிவராப் புகைக்கூண்டு; முன்னேற்றம் என்ற முள் இல்லாத மணிக்கூண்டு.

அவள் அழகி. அதுதான் குற்றமோ? தடைசெய்யப்பட்டதற்குக் காரணம்? அவள் விழி கருவண்டு; அது பேசும் மொழி தேன். அலையாடும் கப்பலாக நடக்கிறாள். சிரிக்கும் சிலை; சுழன்றாடும் வானவில்.

அவள் கிளியோ பாட்ராவா? வீரர்கள் கிளியோ பாட்ராவின் அழகுக்கு அடிமைகள். பாராண்டவர்கள் பம்பரமானார்கள். அவர்கள் வாள் சுழற்றியவர்கள். இவள் கண் சுழற்றினால் கைகட்டுகிறார்கள்;

நாட்டையே மறப்பார்கள். இவளுக்கு எறும்பு கடித்தாலோ "எரிமலை வெடித்ததா" என்று கேட்பார்கள். அழகைக் காமக்கடையில் ஏலம்விட்டாள் அவள்.

மகள் கண்ணகி என்று தந்தைக்குத் தெரியும். திருமணமாகாத ஒரு தேன்மலர்.

கன்னியாக இருப்பதுதான் ஒருவேளை குற்றமோ? கன்னி என்பதால் தான் வெளியே உலவக்கூடாது என்கிறார்.

"பழக்கவழக்கம்" என்கிறார் காரணம் கேட்டால். பெண்ணுரிமையைப் பழக்கத்தால் மிதிக்கிறார். ஒளவை அரசவையில் உலவினாள். தந்தையோ பின்னால் ஏற்பட்ட பழக்கவழக்கத்தை, கட்டுப்பாட்டைச் சுட்டிக்காட்டுகிறார். ஏ, பழக்கமே! நீ பண்படுத்துவது கிடையாதா மக்கள் வாழ்வை? உன் பெயரைச் சொல்லி ஏன் ஏமாறுகிறார் தந்தை? முகமூடி தரிப்பது இன்று துருக்கியில், கெமால்பாச்சா தோன்றியபின், அழியாத பழக்கமா? அடிமைகளை வாங்குவது அமெரிக்காவின் பழக்கமா? தொழிலாளரை மதிக்கவில்லை தொழிற்புரட்சி இங்கிலாந்தில். அது இன்று பழக்கமா? பழக்கம் யாவும் ஒழியவேண்டும் என்று கூறவில்லை. முன்னேற்றமும் நல்வாழ்வும் நீதியும் இல்லாத பழக்கம் மறையவேண்டாமா?

கிரேக்க அறிஞர் பிளேட்டோ நீதிபெரிது என்று கூறினார். நாட்டை உயர்த்த எழுதினார். ஆனால், நாட்டுக்காகத்தான் மக்கள், நாடே பெரிது என்ற அடிப்படையில் ஆராய்ந்தார். அப்பா பழக்கம் பழக்கம் என்கிறார். பிளேட்டோவின் கற்பனை வாழ்விலாவது நீதி இருந்தது. அப்பாவின் பழக்கத்தில் கட்டளை இருக்கிறது; அதுமட்டும் இருக்கிறது. அவளை உயர்த்த ஒன்றும் இல்லை.

கிரிமியா போரில், வீரர்களுக்கு உதவிசெய்யப் பிளாரன்ஸ் நைட்டிங்கேல் முன்வந்தாள். விட்டார்களா வீட்டில் எளிதில்? கூடாது என்றார்கள். காரணமும் இருந்தது. மருத்துவத் தாதியர் தொழில் அன்று இழுக்கடைந்த தொழில். தொழில் அல்ல காரணம். கறைப்படுத்தினர் பெண்கள். அவர்கள் குடிட்பதிலும் கூத்தாடுவதிலும் இருந்தனர். பெரிய வீட்டுப் பெண் நைட்டிங்கேலின் வாழ்க்கை பழுதடையக்கூடாதே என்று வருந்தினர் பெற்றோர். தயக்கத்துடன் மகளுக்கு விடை தந்தனர்.

தந்தை மகளுக்கு ஏன் தடையிட்டார் இங்கே? கல்லூரி செல்வதற்கே தடையிடுகிறார்.

உலகம் காமம் வீசும் தூண்டிலா? கற்பிழந்த கள்ளர் குகையா? தூய்மை இல்லாத புழக்கடையா? இப்படியா கருதுகிறார் தந்தை?

கருதட்டும். மகளுமா கற்பு இழப்பாள்? அவள் கற்புப் புயலில் ஊசலாடும் மேகம் அல்லவே!

ஆண்கள் பார்ப்பர். அஞ்சுகிறார் இதனால் தந்தை.

பார்க்கட்டும். பார்ப்பர். பார்க்கவுந்தானே வேண்டும்? கண்ணை மூடிக்கொள்ள வேண்டுமா? பார்த்தால் கற்புக்கு இழுக்கா?

கற்பைக் காக்கச் சிறையா? போரில் உழன்று நாட்டைமீட்ட பிரான்சு ஜோன் வெளியில்வந்து உலவியவள். சிறையைச் சீர்திருத்த முனைந்து எழுந்தவள் எலிசபெத்பிரை; வெளியேதான் செல்ல நேர்ந்தது. எப்படி இவர்கள் கற்பைக் காத்தார்கள்? முகமூடி தரித்தா?

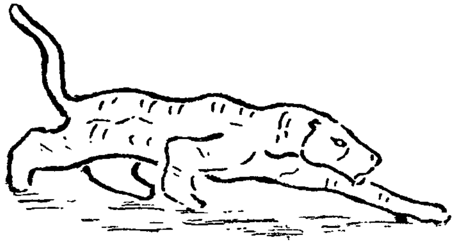
அடக்கம் வேண்டுந்தான். அடிமை கூடாதே! ஒழுக்கம் வேண்டும். அதனால் ஒளிவதா வேண்டும்? கற்பு மிகப்பெரிது. காப்பது சிறையிலா?

எவ்வளவோ சொல்லிப்பார்த்தாள் மகள். தந்தை இணங்கவில்லை. கெஞ்சினாள்; அழுதாள்; துவண்டாள்; துடித்தாள். தந்தை துடித்துக் கொண்டே இருக்கும்படிக் கூறிவிட்டார். வெளியே கிளம்புகிறார். திருக் குறள் கழகத்தில் இல்வாழ்க்கைபற்றிப் பேசச் சென்றுவிட்டார்.

பழம் தொட்டால் தித்திக்காது; நாக்குப் பட்டால் இனிக்கும். தந்தை திருக்குறளைத் தொடுகிறார்; படிக்கிறார். ஆனால், மூடப் பழக்கவழக்கந்தான் அவரது கடவுள்.

தந்தையே! அழைக்கின்றேன் உங்களை வழக்கு மன்றத்துக்கு. மன்றாடினேன் தங்களை. மறுத்தீர்கள். சகாரா பாலையில் சணல் செடியை இனி நடவில்லை. சிங்கத்திடமிருந்து தப்பக் கொசுவலையில் ஒளியவில்லை. செல்கின்றேன் வழக்குமன்றத்துக்கு; எந்தக் கழகத்துக்குச் சென்றீர்களோ அதே திருக்குறள் கழகத்துக்கு. கற்பைக் காக்கும் முறை யாது? அதைப்பற்றியதுதானே வழக்கு? நீட்டுகிறேன் சட்டத்தைப் பலர் முன்னிலையில். வெற்றி எனதே. ஒலிக்கிறது, கேளீர், எமது சட்டம்!

"சிறைகாக்கும் காப்(பு) எவன் செய்யும்? மகளிர்
நிறைகாக்கும் காப்பே தலை."



விபுலாநந்த அடிகள்*

By Shunmuga Kumaresan, II U.C.

1. செந்தமிழ்நூல் கற்றுணர்ந்து சேவை செய்து
 சீரோங்க உழைத்தபல அறிஞர் வாழ்ந்த
நந்தமிழ்நாட் டிளங்குழவி நாடா மெங்கள்
 நாமகளும் பூமகளும் கருணை காட்டுஞ்
சிந்தைமகிழ் வளமிக்க ஈழ நாட்டின்
 திலகமெனத் திகழ்ந்தானெம் விபுலா நந்தன்
விந்தையெனக் கலைக்கடலின் ஆழங் கண்ட
 வித்தகனின் பெருமைதனை விளம்பு வோமே.

2. பன்மொழிகள் பயின்றபெரும் புலவ னாகிப்
 பௌதிகநூல் கணிதமுடன் கற்றுத் தேறிச்
சொன்மலிந்த பைந்தமிழின் அமுதம் உண்ணச்
 சுகர்தருநல் ஆசிரியப் பதவி ஏற்றுத்
தென்மொழியின் மூவினமும் ஆர்விற் கற்றுத்
 தீஞ்சுவையில் விருப்புமிகக் கொண்ட னாக
இன்னிசையில் ஊக்கமெல்லாங் காட்டி நின்று
 யாழ்காட்டும் மகிமையெலாந் தேட லுற்றான்.

3. அறிஞர்குழாம் அளிக்குலம்போல் மகிழ்ந்து நிற்ப
 அகமலர்ந்து மாணவரும் வாழ்த்தி நிற்பச்
செறிதருபூஞ் சோலைதனிற் கீதம் பாடுந்
 தேமதுரப் பூங்குயில்போற் றோன்றி னானைச்
சிறைவிரித்து நடனமிடுந் தோகை நாடுஞ்
 சீருலவுங் காளமுகின் மாரி யென்கோ?
பொறுமையுடன் ஆராய்ந்து நூல்கள் ஈந்த
 புலவன்புகழ் இயம்புவதும் எளிய தாமோ?

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* இக்கவிதை நம் கல்லூரியில் 12–1–53-ல் நடைபெற்ற கவி அரங்கேற்றத்தில் பரிசுக்குரிய கவிதையாகத் தேர்ந்தெடுக்கப்பெற்றது.

4. நாற்றிசையுங் கதிர்வீசும் ஞான பானு
நாமகளின் திருவருளாற் றில்லை நாதன்
வீற்றிருக்குஞ் சிதம்பரத்தின். கழகந் தன்னில்
மேன்மைதர ஆராய்ச்சித் தலைவ னாகப்
போற்றிநின்றான் உயர்தமிழைப் புனைவு கூட்டிப்
புதுமையெலாங் கற்போருக் கினிது சொன்னான்
தோற்றமெழும் ஈழமணிக் கழகந் தன்னில்
தூயதமிழ்ப் பணியினையுஞ் செய்து வந்தான்.

5. தமிழ்நாட்டின் தவக்குறையோ அறியோம் அன்னான்
தயைநிறைந்த தோற்றமின்று காண்கி லோமே
தமிழ்இசையின் மர்மமெலாம் அறிந்த தீரன்
சரித்திரமும் ஆராய்ந்து விளக்கங் காட்டி
அமுதனைய யாழ்நூலொன் றியற்றி என்றும்
அருந்தமிழின் ஒளிவீச அழகு சேர்த்துத்
தமிழணங்கின் தாளிணையில் அரங்க மேற்றித்
தழைத்தோங்கு கீர்த்தியெலாம் நாட்டி னானே.

சிலேடை

By S. Natarajan, I U.C.

இசைத்தமிழ், இயற்றமிழ், நாடகத்தமிழ் என்று தமிழை மூன்று கூறுகளாகப் பிரித்து முத்தமிழ் என்றும் பெயரிட்டனர் முன்னோர். ஆனால் சிலேடைத் தமிழ் என்ற ஒரு பிரிவு இருந்ததாகத் தெரியவில்லை. மேலும் தொன்னூல் தொல்காப்பியத்திலும், அதன்பின் எழுந்த நன்னூலிலும் அணிகளுக்குரிய இலக்கணங்கள் விரித்துரைக்கப்படவில்லை. ஆயினும் தற்காலத்தில் அணிகள் வெகுவாகக் காணப்படுகின்றன. ஆதலின் 'அணி' என்பது பிறமொழியிலிருந்தே தமிழ் மொழிக்குப் பரவியிருக்கவேண்டுமென்பது துணிவு.

தமிழ்மொழியுடன் இயல்பாகக் கலந்துறவாடுவது வடமொழி. அம்மொழியில் 'அலங்காரம்' தொன்றுதொட்டு பயின்று வந்துள்ளமைக்குச் சான்றுகள் உள்ளன. 'உபமாலங்காரம்', 'உத்பிரேக்ஷாலங்காரம்', 'அதிசயோக்தியலங்காரம்' போன்ற அலங்காரங்கள் தமிழில் முறையே 'உவமையணி', 'தற்குறிப்பேற்ற அணி', 'உயர்வுநவிற்சியணி' என பலதிறப்பட்ட அணிகளாக வந்துள்ளன. வடமொழியிலுள்ள 'சிலேஷம்' அல்லது 'சிலேஷை' என்பதே தமிழ்மொழியில் சிலேடை என்று வந்துள்ளது.

நாளடைவில் சிலேடையணி தமிழ்மொழியில் நல்ல செல்வாக்கடைந்தது. புலவர்தம் மதிப்பைக் கணக்கிடுதற்கும், அவர்தம் செந்நாவின் புகழுக்கும், பாடல்களிடம் பெருவிருப்பு தோன்றுவதற்கும் சிலேடை அணி உறுதுணையாய் நின்றது. பின்னர் எழுந்த நூல்கள் அணிகள் பல விரவப்பெற்று எதுகை, மோனைபோன்ற அமைதிகள் அமையப்பெற்றுத் திகழ்ந்தன. நகைச்சுவை தோன்றப் பேசவும், சொல்நலத்தைப் பிறர்க்குக் காட்டவும், 'கேட்டார்ப் பிணிக்குந் தகையவாய்' மொழியவும் சிலேடையை வழக்கைத் தமிழில் புகுத்தினார்கள்.

புலவர் பாடும் பாக்களுக்கு—ஏன் மொழிக்கே—அழகுசெய்து நிற்பது அணி. அவ்வணிகளில் சிறப்பானதொன்று சிலேடையணி. சில சிலேடையணிகளின் நயங்களையும், அவற்றின் வகைகளையும் ஈண்டு கவனிப்போம்.

ஒரே சொற்றொடர் பிரிந்து நின்றோ, பிரியாமல் நின்றோ இருபொருளைக் குறித்தால் அது சிலேடையெனப்படும். சிலேடையை இருபாற்படுத்துவர். ஒன்று செம்மொழிச்சிலேடை. சொற்கள் பிரியாமல் நின்று இருபொருளுணர்த்தின் செம்மொழிச் சிலேடை என்பர்.

"ஆடிக் குடத்தடையு மாடும்போ தேயிரையும்
மூடித் திறக்கின் முகங்காட்டும்—ஓடிமண்டை
பற்றின் பரபரெனும் பாரிற்பிண் ணாக்குமுண்டாம்
உற்றிடும்பாம் பெள்ளெனவே யோது"

இது செம்மொழிச்சிலேடை அமைந்துள்ள பாட்டாகும். இது எள்ளுக்கும் பாம்பிற்கும் சிலேடையாகப் பாடியதொரு பாட்டு. "பாம்பு படமெடுத்தாடி

பெட்டியில் ஒடுங்கும். ஆடிக்கொண்டிருக்கும்போதே சீறும். மூடிய பெட்டியைத் திறக்கின் படமெடுத்துக்காட்டும். அது தீண்டிவிடின் விடம் தலைக்கேறி பரபரப்பு உண்டாகும். உலகில் பாம்பிற்கு பிளவுபட்ட நாக்கு உண்டாம்" என்று பாம்பிற்கியைய்ப் பொருள் கூறலாம். எள்ளினைப் பாட்டுடைப் பொருளாகக் கொள்ளுங்கால், "எள்ளைச் செக்கிலாட்டியபின், எண்ணெயாகக் குடத்தில் வைப்பர். செக்கு ஆடும்போதே இரையும். குடத்தைத் திறந்து பார்த்தால், காண்போர் முகத்தைத் தன்னகத்தே காட்டும். எண்ணெய்யைத் தலையில் வைத்துக்கொண்டால் தினவு உண்டாகும். அதனிடத்தில் பிண்ணாக்கும் உண்டாகும்" என்று பொருளுரைக்கலாம். சொற்கள் பிரியாமல் நின்று பொருள் தருதலால் இது செம்மொழிச் சிலேடையாம்.

மற்றொன்று பிரிமொழிச் சிலேடை. இதில் சொற்கள் பிரிந்து நின்று இருபொருளைத் தரும். "கண்ணும் மொழியும் கரும்பிணையாம்". இதற்கு 'கண்ணும் மொழியும் கரும்பின் சாற்றிற்கு ஒப்பாகும்' என்றும், 'கண்ணும் மொழியும் கரிய பெண்மான் விழிகளுக்கு ஒப்பாகும்' என்றும் பொருள் கூறலாம்.

ஆசுகவி காளமேகப்புலவர் சிவன், முருகன், விநாயகர், மாயோன், பக்தன் ஆகிய ஐவர்க்கும் 'ஆறுதலை யுண்டு' என்று பாடிய பாடல் வருமாறு :

"சங்கரர்க்கு மாறுதலை சண்முகர்க்கு மாறுதலை
ஐங்கரர்க்கு மாறுதலை யானதே—சங்கைப்
பிடித்தோர்க்கு மாறுதலை பித்தாநின் பாதம்
படித்தோர்க்கு மாறுதலைப் பார்"

"சிவபெருமானுக்குக் கங்கையாறு தலையிலுள்ளது. முருகப்பெருமானுக்கு ஆறு தலைகளுண்டு. விநாயகருக்கு ஆற்றங்கரையோரங்களில் கோயில்களுண்டு. மாயோனுக்கு ஆற்றிடைக்குறையாகிய சீரங்கத்தில் ஒருதலமுண்டு. சிவ பெருமானே! உன்னைப் புகழ்ந்தோர்க்கும் மன ஆறுதலுண்டு" என்று நயம்படப் பாடுகிறார் புலவர். 'ஆறுதலை' என்ற சொல் பிரிந்து நின்று பொருள் தருதலால், இது பிரிமொழிச் சிலேடை.

இனி வழக்கிலுள்ள சில சிலேடைச் சொற்றொடர்கள் 'புத்தியில்லாத வன்', 'பாரதி சின்னப்பயல்', 'தலைவிதி வசம்' 'காசாலேசா' என்பன.

திருப்பாதிரிப்புலியூர் ஞானியார் சுவாமிகளின் பேச்சில் சிலேடை என்னும் அணி நிரம்ப இருக்கும். ஒருசமயம் இவர் திருவேந்திபுரம் என்னும் வைணவத்தலத்தில் 'மார்கழித் திங்கள்' என்ற ஆண்டாள் பாசுரத்தைப் பற்றிச் சொற்பொழிவாற்றினர். இவர் பேச்சில் பெரு மகிழ்ச்சிகொண்ட அவ்வூரார் அவருக்கு ஒரு மாலையைச் சூட்டினர். அம்மாலை நீண்ட மாலை அதைக் குறித்துச் சுவாமிகள், "நான் இன்று **நெடுமாலை** அடைந்தேன்" என்றனராம்.

Report of the College Sodalities

THE ever swelling number of catholic students in our college made the sodality of the Blessed Virgin Mary of St. Joseph's college function again in four groups ; Sacred Heart Hostel, Inter-Division, New Hostel and Semi-boarding. Meetings are held once a week when the Little Office is recited followed by a short talk by the respective Directors. Once a term the Sodality Feast is celebrated by each group with all due solemnity.

The members of the Sodality of the Sacred Heart Hostel this year number 119, and they began their activities early in the academic year with Rev. Fr. F. X. Froehly, S.J. as Director. The activities of the Sodality are varied and interesting and as usual the various sections have been functioning successfully. The sections are less formal but more useful, perhaps than the usual common meeting. There is less talk and more action.

The Liturgical section under the leadership of Mr. Francis Bibian teaches students to serve Holy Mass and appoints Mass servers. A section of the sodalists goes to the Government Hospital along with Fr. Director on Wednesdays and their visits and consoling words cheer up the patients. Mr. K. V. Mani who undertakes to arrange for the visits suffers from an excess of volunteers.

The Catholic Action section is very proud of having Rev. Fr. Rector as its Promoter and of conducting its meetings in the Fathers' House Parlour. Under the stimulus of Rev. Fr. Rector and the leadership of Mr. R. Stanislaus, the section sees that a real catholic atmosphere prevails in the college. The section conducted a Catholic Quiz, an innovation in the history of Sacred Heart Hostel. Prizes were awarded to the winners.

Under the leadership of Messrs. A. Irudayanathan and A. V. Pragasam the Adult Education Night School is working admirably. The school celebrated its First Anniversary with prize distribution. Among the volunteers are a 'Vice-chancellor' a 'Registrar' and 'Professors.' They deserve our hearty congratulations.

The voluntary catechism section is also very active. Under the leadership of Messrs. P. Arulanandam and Cyril Antony 31 members (both from Boarding and Hostel) are teaching 270 children. Annual examinations and athletic sports are held and prizes are awarded for proficiency in both.

The Mission section held meetings once in a fortnight under the leadership of Mr. A. R. Paul. Many interesting topics have been discussed. Along with the Division Mission section, it conducted an auction sale on Mission Sunday. The result was very good.

The Elocution section trains students for public speaking both in English and in the vernaculars. Mr. T. K. Kuruvilla is very active in arranging at least one meeting in a fortnight.

The Press Section of the Inter-Division undertakes the sale of books, holy pictures, medals and rosaries. A book-stall is also run by the section on Sundays and weekly holidays.

The Inter-Division sodality numbers 105. It started work earnestly with Rev. Fr. P. Ceyrac, S.J. as the Director. Besides the weekly meetings, it has several sections which work effectively.

The New Hostel Sodality is under Rev. Fr. Fournier, S.J.

ROGATION STANISLAUS,
Secretary.

CLIVE'S CALLING!

24th June 1952: The seniors stream into Clive's after a pleasant vacation. Fr. Warden welcomes everyone with a smile and a hand-shake. The usual morning silence period for once goes unheeded.

29th June: The office-bearers are appointed for the year. Fr. Warden stresses the fact that each one should really be the 'bearer' of the burden of one's office. The 'honour' of the office is only subsidiary.

1st July: The junior students are led into the hostel by parents, relatives and friends. What hostel life holds in store for them!

3rd July: The first quadrangle meeting—Fr. Warden welcomes everyone and offers a few words of encouragement to the home-sick youngsters.

13th July: The first feast is enjoyed by all but chiefly by the juniors. The seniors do not seem much concerned; they are only happy over the possibility of going to three film-shows.

4th August: The minor picnic to Mullakudi. This time we start in two batches; the first one starts early to have breakfast at the Grand Anicut and to return to Mullakudi for dinner; the other one starts later and awaits the first's return to Mullakudi. Rev. Fr. Rajam, Rev. Fr. Morais, Rev. Fr. Benjamin and Rev. Fr. Oswald are our guests.

15th August: Independence day feast-Flag hoisting by Mr. Hirudayasamy.

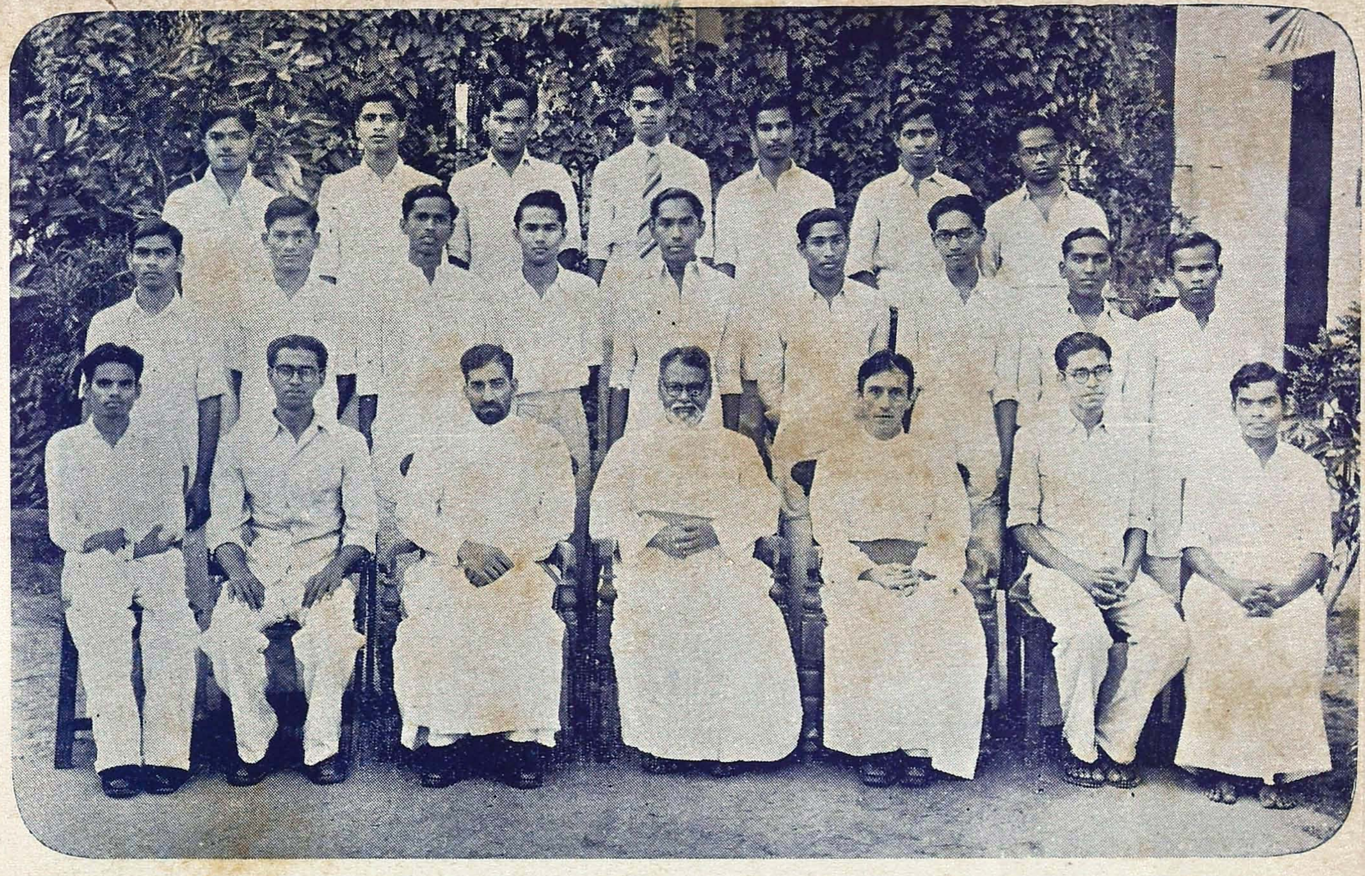
31st August: Fr. Leo Mathias who had been four years in Europe gave an enlightening talk in our Assembly hall on his impressions.

11th September: A cheerful glow lights the faces of the youngsters at the prospect of "Homeward Ho." The first term is over.

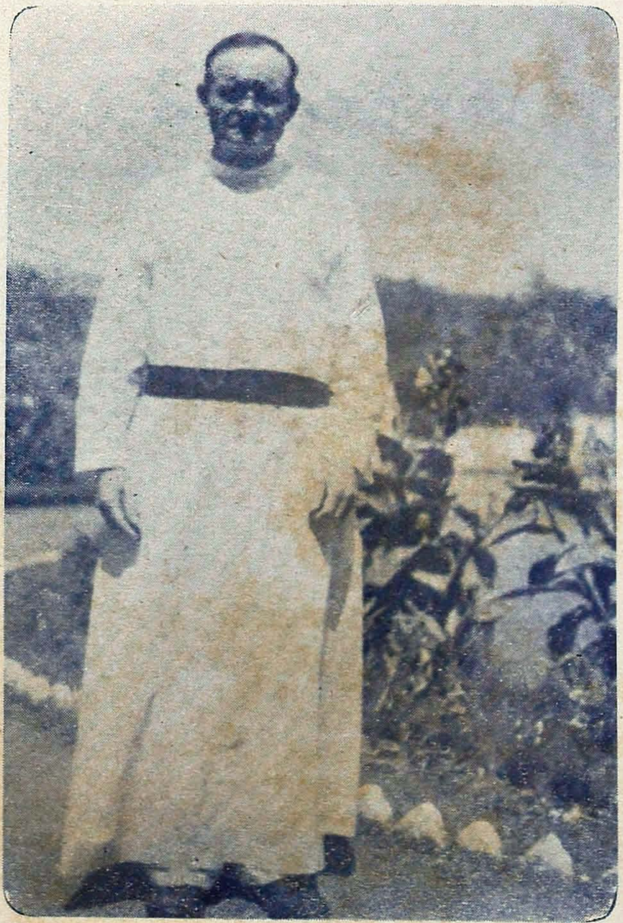
30th September: The college reopens and the Hostel stirs back to life.

1st October: A sudden shock. We are pained to hear of the demise of our friend Mr. V. Sundaram, II U.C., who has been with us for about one and a half years. We hold a condolence meeting. We express our heartful sympathies for his bereaved father.

5th October: We have pleasant surprises in the quadrangle meeting. Clive's Union is to be revived after three years. A cooperative stores is to be started. It is to be managed by the students, they themselves being shareholders.



Staff of Adult Education Night School



Our Smiling Principal and Warden of Clive's

Photo by D. Renganathan, II U.C.

Puzzle Picture – Find Robin Hood and his Merry Men

Pen & ink sketch by S. A. Xavier, M.A.

Contemplating the Arabian Sea from Alleppey Beach

by M. Abraham Varghese, III B.Sc.

10th October: The inaugural address of Clive's Association is delivered by Miss. Sexton, Cultural Officer, U.S.I.S., Madras.

17th October: We celebrate Deepavali with a feast. The youngsters find joy and mirth in the letting off of the crackers. (What about the Warden?—Ed.)

18th October: Clive's Association conducts the first debate on "Scientific progress in India has been disappointing." The motion was lost by two votes. On the next morning, Fr. Warden distributes chocolates to the speakers. That is a good idea; Probably more people will now participate.

26th October: Under the auspices of Clive's Association, a semidramatic debate is held with Mr. J. Chinnappa in the chair.

16th November: The second feast for the term. The Association inaugural address in Tamil is given by Mr. K. Ramalingam, M.A., Municipal Commissioner.

30th November: We face the devastating cyclone. All the trees in the quadrangle are uprooted; a few tiles blown away. Residents of the New Block and Barracks spend the night in the Old Block. But we are all luckier than the other hostels in having got back our light and water supply the very next day.

11th December: The college closes for the term and now for home.

3rd January 1953: The college reopens.

4th January: In the quadrangle meeting, Fr. Warden welcomes the students back and extends his belated but nevertheless sincere New Year greetings to all. Fr. Warden asks the students to settle down to work right away and not to wait for Pongal.

6th January: There is quite an interesting debate in Tamil.

14th January: The Pongal feast. Rev. Fr. Tamby opens the Fine Arts Exhibition, which is a new introduction. There is a performance with musical instruments by amateurs. The students show their varied talents in the music competition.

21st January: There is an oratorical contest in Tamil.

26th January: The Republic day is celebrated with a feast. The national flag is unfurled by Prof. G. Varadachariar of National College. There is an oratorical contest in English.

NEW HOSTEL NOTES

NEW HOSTEL woke up after three months sleep on 24th June, 1952. The warmth with which we were received by our beloved Fr. Warden and Br. Sub-warden made us feel at home at once. From that day to this we have worked hard, learned to play the game and to behave in a manner worthy of our Hostel. Our activities this year have been varied, and we have been blessed with many successes in all fields of activity.

In the University prize-list and in the College prize-list our Hostel figured prominently. A former member of our Hostel came first in Mathematics Honours in the whole University. The only two distinctions in the College in Preliminary English were won by our students. On College Prize Day we got 16 prizes including all the three prizes for the III Honours classes.

Our Hostel is not wanting the field of sport. Our Basket Ball players include T. S. Duraiswami, the University captain, and C. Rajagopal, University player. Our supremacy in games was demonstrated when we won the Pruvot Trophy by a record number of points—82 out of 90. We did not succeed in getting the Rapinat Trophy, but we scored a brilliant victory in Tug-o'-war—thanks to our stalwart young men. This year we won an additional cup, the Ramaswami Sivan cup for Football. What is more important to us than these prizes is the way we learn to play the game. In our grounds which are always full to overflowing, we learn how to play, how to watch, and how to applaud.

We have among us orators, musicians, painters, and actors. They have all participated in the extra-curricular activities of the College. In particular, our Social Service Unit, inspired by Rev. Fr. Fournier and led by G. Subramanian, has done real service in the slum of Kuppankulam. We have thus trained ourselves to speak in public, to act before an audience, and to contribute our mite towards the betterment of our illiterate countrymen.

An important feature of our Hostel is our terminal magazine, 'New Hostel Writes.' It is not the streamlined product of a few prominent people but the rough training ground, where we get experience in the difficult but necessary art of penmanship. Though the work of amateurs, it has been much appreciated by our teachers and Old Boys.

Another feature of our Hostel is our orchestra, composed of a few instrumentalists. Under the kind patronage of our Fr. Warden and the expert direction of A. Joseph, they have already proved a fine orchestra. They gave their first concert on the 15th August, and another on Pongal Day. They also played at a function organised by the C.S.U. at Thevar Hall. They got the first prize in the group instruments competition organised by the College Fine Arts Society. They also performed during our Hostel Day and accompanied the pyramid-building. Besides this orchestra, we have many good singers amongst us, outstanding among them being S. Krishnamurthi, with many All-India Radio programmes to his credit.

A new feature of this year's Hostel Day was the Arts and Hobbies Exhibition, housed in our tasteful Assembly Hall. It was opened by Rev. Fr. Froehly on the morning of 25th January, who advised all of us to become collectors, but at the same time warned us to make collection a hobby and not a passion. The exhibition was composed of three sections :—Photography, Arts, and Hobbies. While the first two were of very high quality, it was the Hobby section which was appreciated most. It contained wonderful collections of stamps, post cards, envelopes, view-cards and coins. The exhibition was open for two days and was visited by most of the students and staff of the College.

The common bond of harmony which unites us all made our feasts very enjoyable. We celebrated festivals like Corpus Christi, Diwali, and Pongal and National festivals like Independence Day and Republic Day. These feasts were made doubly enjoyable by the presence of a good number of Fathers and lay members of our College Staff. An interesting and instrcutive experience was the cyclone on November 30. This unexpected event caused some damage to our tiles and to our beautiful avenue of margosa trees, and we had to live for two days without light or water. But it enabled us to train ourselves in meeting unforeseen circumstances with equanimity and resource.

The grandest day of our Hostel was, as usual, celebrated on the grandest day of our nation, January 26. It began with flag-hoisting by Mr. T. Totadri, who in a very useful speech exhorted us to do our duty to our mother-land. Many Fathers and lay Professors were present at our afternoon function. During tea, they were treated to a fine exhibition of pyramid building by Sampath and other athletes of our Hostel. In the meeting after tea, Mr. C. G. Netto, M.A., B.L., a leading advocate of Salem, presided and gave away the prizes. Fr. Warden's special prize for 'Neatness, Order and Regularity' was awarded to Richard Pinto, Post-graduate. In his speech, Mr. Netto exhorted us to profit by the rare training we were getting here. In the variety entertainment which followed, an English farce 'Birds of a Feather,' a Tamil playlet on Social

Service composed by G. Subramanian, V Hons., and a Malayalam Shadow-play on Kerala history were enacted. The function came to a close at 9 p.m. with Jana Gana Mana played by our orchestra.

These are some of the incidents which we shared together. But the most important function of our Hostel is the invisible training of four hundred young men. Under the guidance of our Fr. Warden, a sense of responsibility and self-restraint has been inculcated in us. We have also learned to think of others before ourselves and to love our fellow-men regardless of caste, creed, or colour. We are united like a family and this bond will remain in our later life.

Sacred Heart Hostel Diary

24th June 1952 : Senior students are all back again in the Hostel after a long and tedious summer vacation. Some look emaciated—may be due to extreme heat. Our warden welcomes us with a happy smile.

July 1st : College reopens for the Junior Intermediate. New faces are seen, roaming about everywhere. Some are homesick, others are jovial, having obtained admission in the Hostel.

5th : Election of the sodality officials. P. V. Joseph is the new sodality prefect.

13th : A modest reception is given to Rev. Fr. Lawrence Sundram in St. Xavier's Hall. He has just returned from Belgium after his study of Theology. He speaks on the possibilities of India's conversion. C.S.U. Elections. S. D. Aloysius is elected president.

20th : The solemn Corpus Christi procession manifests our internal faith in the Eucharistic Lord.

27th : C. S. U. Regional Conference in the Lawley Hall. Delegates from eighteen colleges are present.

31st : The grand feast of St. Ignatius is inaugurated by solemn High mass. Thrilling matches. 'The Fugitive' in the Lawley Hall provides us with good entertainment in the evening. The garden party is presided over by Rev. Fr. Jerome D'Souza, S.J.

August 3rd : Half day out for Hostel and Boarding. Our Annual retreat begins in the evening at 8 p.m. Rev. Fr. H. Pinto, S.J., preaches to the Degree classes. His realistic descriptions, convincing arguments and his apt gestures arrest our attention.

15th : The happy coincidence of the Assumption of B.V.M. and the Independence Day. Mr. A. Lobo hoists the national flag.

31st : First day of the Triduum in honour of St. Francis Xavier and St. Thomas. At 9 a.m. Rev. Fr. Rector declares the Exhibition open. It can be considered a grand achievement of the Sacred Heart Hostel and Boarding. Our students explain the significance of the exhibits to catholics and non-catholics alike who arrive in large numbers.

Sep. 2nd : The third day of the Triduum. Pontifical High Mass in the college church. At 10 a.m. Academy in the Lawley Hall presided over by His Excellency Rt. Rev. J. Mendonca.

7th : Fr. Warden congratulates us on our work in preparing the exhibition. He advises us to take part in the activities of the college but

at the same time to keep in mind the primary purpose for which we are here.

11th : College closes for Michaelmas holidays.

30th : College reopens for the second Term. Some of our friends have not yet turned up.

Oct. 3rd : First meeting of this term. Our Warden is not pleased with our latest performance in the examinations and so asks us to begin seriously.

11th : Our college is beaten by St. Xaviers, Palamcottah, in hockey. Better luck next time! (For whom ?—Editor.)

18th : Picnic to the Grand Anicut. Fr. Warden is in high spirits. Grand Anicut picnic is really grand.

19th : Mission Sunday. A quiz programme is held in the morning at 10 by the Catholic Action branch of the Study clubs. Music competition in the evening.

27th : Rev. Fr. Rector's day. It is very fine to hear that he has cancelled all the fines. We feel happy at the declared holiday on the 29th.

28th : College day Sports : Our hostel wins the Rapinat Trophy this year also as usual. Unluckily we lost Fr. Pruvot's Trophy to New Hostel. Very sorry to say that in spite of our long practice, we lost the tug-o'-war. Any how, we are not discouraged. His Excellency the Governor of Madras presides over the evening function.

Nov. 2nd : The burial of Rev. Fr. Gnanapragasam, who died yesterday, at 8-30 a.m. First Rector of St. Xavier's College, Palamcottah. May his soul rest in peace.

9th : C.S.U. benefit show by our hostel students. Variety show and a full house. Bharatha Natyam by the Sinnas sisters of Pondy hold us spell bound in the Thevar Hall.

30th : A memorable day in the annals of Trichy. A terrible cyclone sweeps over this area with gusts of wind at 80 M.P.H. Electric posts and numerous trees are uprooted. We are deprived of water and light. A very hard experience indeed. (What about poor villagers who are deprived for months together ?—Ed.)

Dec. 1st : Holiday, most welcome to the N.C.C. students who have to write their exams. today.

3rd : Feast of St. Francis Xavier. We get back supply of light and water. Common tiffin in the evening followed by Solemn Benediction.

11th : College closes for the Christmas vacation.

20th : First National Congress of A. I. C. U. F. is held in Madras. Delegates from catholic colleges all over India attend. It is a grand and unique function.

Jan. 3rd 1953 : Third and the final term of this year commences. We are happy to hear that all the B.A. students of our hostel are selected for the public exam. We hope the same success in the final also.

6th : Fr. Warden gives a talk to the Seniors. He asks us to prepare for the exam. with very great care and diligence. He reminds us of the coming Hostel Day, asking us to make it a grand success.

14th : Pongal. We are given a delicious pongal. Everybody is given also a 'stick,' but only to bite!

15th : The Debating Team from England resides in our hostel. After supper we have a long discussion with them. Boys begin to compete in asking questions. It is very interesting. Jason of our hostel has been selected to represent the Madras University in hockey—Congratulations!

20th : A talk by Fr. Warden on the golden habit of silence. Study hard, behave well and God bless you!

Feb. 8th : We celebrate our Hostel Day under the presidentship of Rt. Rev. Mgr. M. Arattukulam, D.D., Bishop of Alleppey. The long expected day dawns and the next moment we are all in the college church, hearing the Holy Mass. We all gather around the Centenary Memorial and the papal flag is hoisted by Mr. A. C. Joseph, M.A.

In the evening at 5 sharp the Social is conducted on the Lawn. We witness a very interesting fancy dress competition. Then we proceed to the Lawley Hall where the Bishop exhorts us, stressing that we catholics must be masters of ourselves. A variety Entertainment follows. The function proves a very grand success.

IN MEMORIAM

Rev. Fr. A. Gnanapragasam, S.J.
18-6-1869 ✣ 1-11-1952

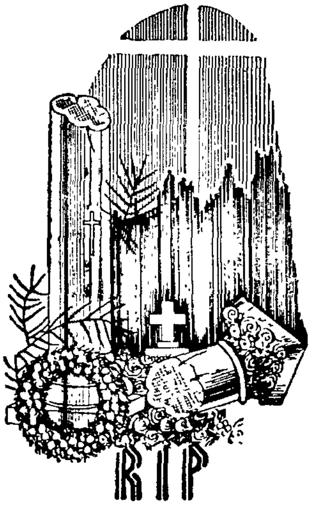
Father A. Gnanapragasam, who died on the 1st November 1952 is the seventh member of the Society of Jesus in this college whom death has snatched away from us in the space of five years—a heavy toll on a single house in so short a time. It must be admitted that five of them lived beyond the scriptural age of three score and ten.

Aloysius Gnanapragasam was born of very respectable parents whose ancestors were the first to welcome the Jesuits back to Tiruchirapalli in 1838. At the age of twelve he went over to Negapatam to join St. Joseph's College, where his elder brother Arokiasamy was then preparing for his B.A. Arokiasamy was one of the first three M.A.'s which the college has produced, the other two being Dewan Bahadur L. D. Swamikannu Pillai and P. T. Srinivasa Iyengar. Later on he studied law and in course of time became Public Prosecutor at Madura. His younger brother Gnanapragasam, after taking his degree in science chose a totally different career by joining the Jesuits in April 1892. His long training in the Society over, he was appointed Headmaster of St. Xavier's High School, Tuticorin, and a year later received a transfer order to St. Xavier's, Palamcottah, as English Teacher and chaplain of the Catholic boarders. When that High School was raised to the status of a first grade College he was appointed its first Rector, 1926, and three years later, added to the office of Rector that of Principal. What influence he exerted both on the pupils may be gathered from the following letter addressed to him by Dr. M. D. Ismail, D.M.O. of Madura in June 1951: "I may tell you, Father, that St. Xavier's, has made so great an impressions on me that I have a soft corner for the R. C. Mission. The poor are my concern and they are my friends, and I have been trying to do them what little good I could." Another letter received from an Old Boy who was later on a member of the High School staff tells us very feelingly how encouraging Fr. Gnanapragasam was to his lay staff: "I came directly under him in VI Form B. From that day he gave me and my family that parental care and solicitude which no old student or teacher could expect from his teacher or superior. And I do not think that any Father or Rector ever went to that extent in helping a non-catholic member of the staff as he did in my case. So to me—his death is a personal loss and I feel as if I had lost my father."

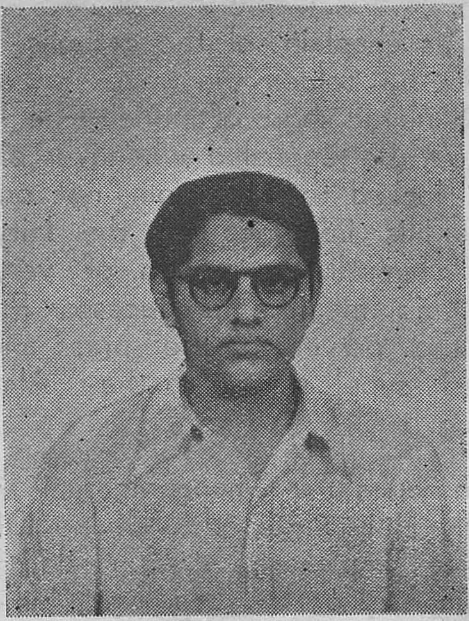
In 1932 when his term of office as Rector was at an end and he was already well over sixty, Fr. Gnanapragasam was transferred to

St. Joseph's College as chaplain of the catholic boarders and Director of the C.F.P.A. Here he helped the boys not only spiritually but also materially, for he was never short of money—he had rich friends on the Fishery Coast to whom he appealed whenever one of his charges was in want. The boys flocked to his room not only for spiritual advice but also for sweets. His influence on the laity was paramount, for he always exhibited himself as a man of very sound judgment and broad outlook. Like his mediate predecessor Fr. Lacombe he was a staunch believer in the power of the press and whenever his means permitted it he added supplements to the "Alma Mater" to procure the wholesome reading.

For the last two years Fr. Gnanapragasam was an invalid and had to give up gradually Holy Mass, the Divine Office and visits to the church, but no sign of impatience ever ruffled his countenance. He died silently and peacefully as he had lived, his death coinciding with the Feast of All Saints—he could not have chosen a better day.



V. SUNDARAM

4-11-'35  1-10-'52

The father of V. Sundaram writes :—

"I was a student of St. Joseph's College from 1919 to 1923 when I graduated. I was a resident of Clive's House all the four years.

My son V. Chandra Mowli was a pupil of St. Joseph's from 1940 to 1945 and is a 1st class Mathematics graduate, now superintendent in the Accountant General's Office at Madras.

The long association and high esteem we have for St. Joseph's was the cause of my making my second and last son V. Sundaram join in June 1951.

He was born on 4–11–'35 and having lost his mother in May 1940 he was brought up by me, a widower, with all affection and indulgence so as not to let him feel the absence of his mother.

He was foremost in his studies and always got good marks in all classes in the schools at Tanjore. He got 422 out of 600 in the S.S.L.C. securing a silver medal for proficiency in the S.S.L.C. in the Kalyanasundaram High School.

As a student of your college and the hostel he felt proud of being in your special care and protection. He and I had high hopes, when on 1–10–'52 the cruel hand of death snatched him away from our midst, after 25 days of typhoid fever. The best medical aid in Tanjore could not save him. He was hardly 17 when he died. And I am left behind, a poor, forlorn, pitiable father lingering in this world bowed down by the grief of his separation. May his soul rest in peace."

All those who have known and loved V. Sundaram in the College and in the hostel request the poor father to accept their heartfelt sympathy with his grievous bereavement.

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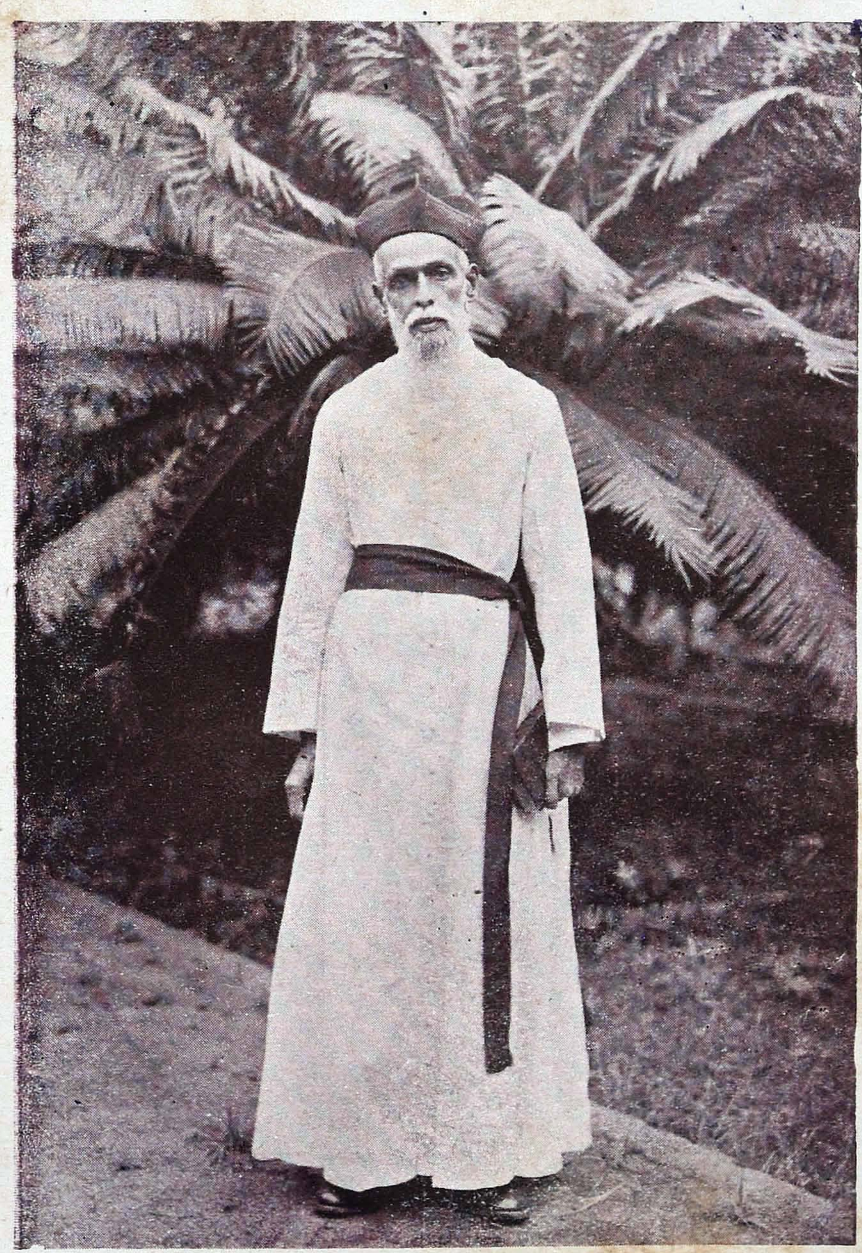
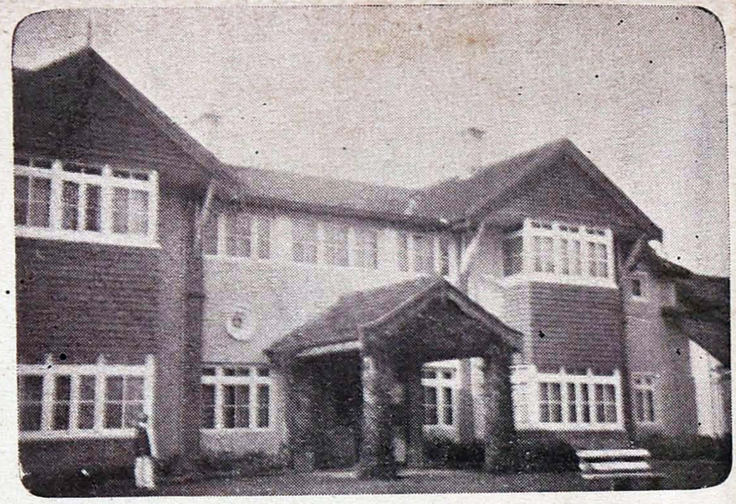


Rev. Fr. Gnanapragasam, S. J.

1869—1952

ART IN BUILDINGS

HYDERABAD JAIL



JODHPUR PALACE, OOTY *by S. Mahadevan*

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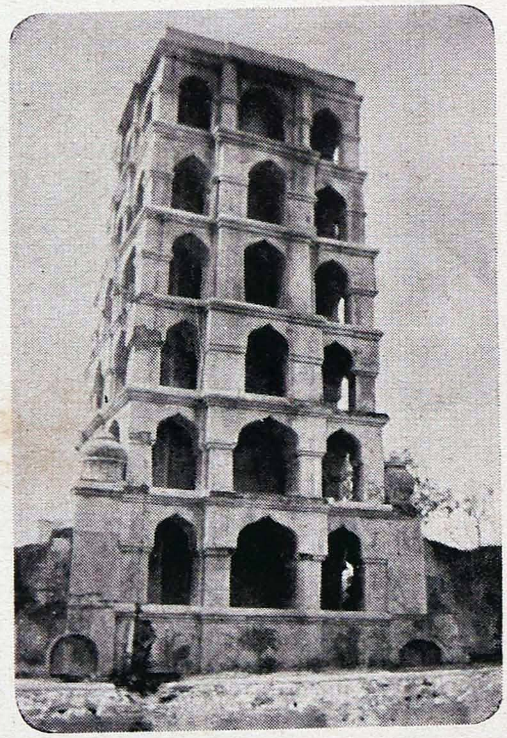
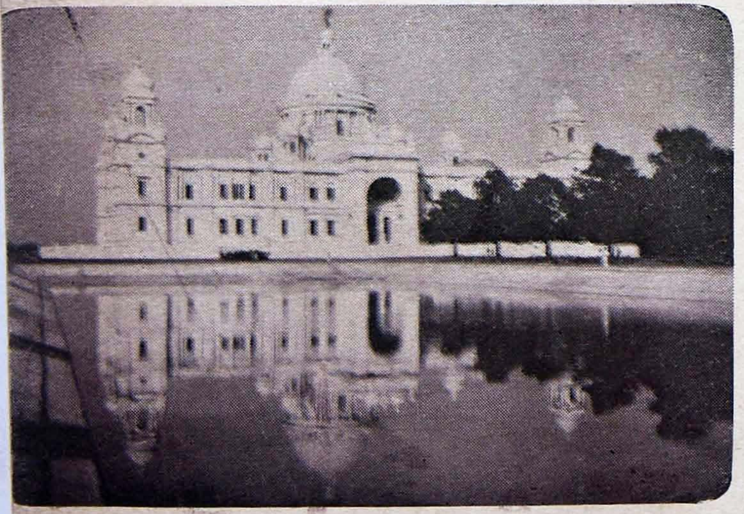
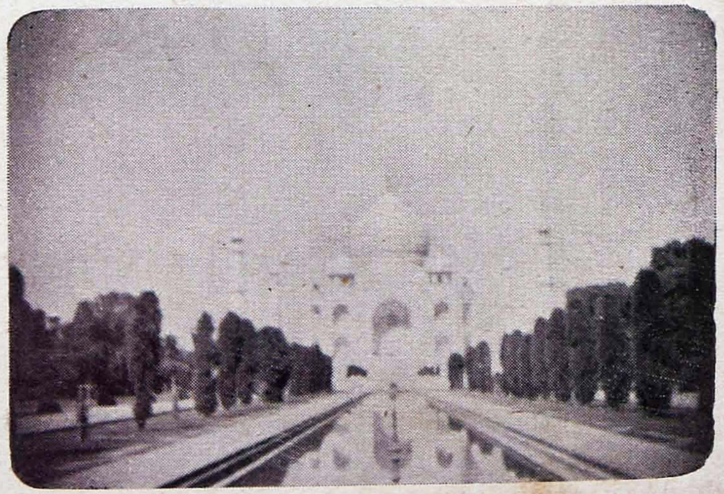
TANJORE TEMPLE



TANJORE PALACE



HYDERABAD PALACE



TAJ MAHAL

Fine Arts Association — 1952-1953

THE chief activity of this association is its annual Exhibition held during the Deepavali holidays. Even though the Exhibition is the only outstanding and chief activity of our association, it makes our students aesthetic minded and thus they contribute pictures and drawings which become the lasting products of their creative imagination and standing monuments of their aesthetic sense. We have the satisfaction that we are not making our time a sad waste but making it useful and lively, for all passes, "art alone enduring stays to us." Amidst labour and responsibilities of other works our Director, Rev. Fr. Fournier has given us never failing guidance and assistance so necessary to the life of our infant association.

This year we register definite signs of progress in contributors, exhibits and High School competitors. Among the High School students a special place was allotted and a special prize was awarded to the Third Division Boys. We had a long duration of three days for the exhibition. Our Exhibition Hall was the same as last year—the College Staff Room. In the topics and in the treatment of exhibits a great variety was noticed. Among the exhibits some specimens reached a very high degree of efficiency and inspiration. In addition to the Exhibition we wish to record a one year old venture viz. a Solo and Group Instrumental Music Competition. These are some of the very encouraging signs that speak of the aptness, utility and need of this Association.

M. J. JOHN, II U.C.

Results.

I. Exhibition

A. Pencil

1st Prize :	A. Packianathen, III U.C.	"Can I blow it out?"
2nd "	S. Singarayer, I U.C.	"Mr. Pannirselvam."
3rd "	T. J. Nagarajan, II U.C.	"Old woman at prayer."

B. Indian Ink

1st Prize :	M. Ramakrishnan, IV B.Com.	"A staring Girl."
2nd "	M. J. John, II U.C.	"A lady seated on a tree."

C. Portrait (water colour)

1st Prize :	A. Palaniswami, II U.C.	"Gandhi" (full size)
2nd "	A. Jagadeesan, I U.C.	"Nehru."

D. Landscape (water colour)

1st Prize :	M. J. John, II U.C.	" Moonlight."
2nd „	A. Marudachalam, II U.C.	" Sunset."

E. Indian Art

1st Prize :	A. Palaniswami, II U.C.	" Sculpture and Sculptor."
2nd „	R. Nandagopal, IV B.Com.	" Lady with Lotus."
3rd „	M. Ramakrishnan, IV B.Com.	" Rathi and Manmatha."

F. Cartoons

1st Prize :	M. J. John, II U.C	" The two crows."
2nd „	A. Marudachalam, II U.C.	" Heads : Normal and Abnormal."

G. III Division Corner

1st Prize :	D. Saveriraj, III A.	" Landscape."
2nd „	S. B. Lawrence, III A.	" Curly Wee."
3rd „	R. Joseph, V A.	" A Parrot."

H. Photos

1st Prize :	K. J. Joseph, III U.C.	" Morning Peace."
2nd „	E. S. Raghaven, II U.C.	" Boy's Face."
3rd „	M. Abraham Varghese, III B.Sc.	" Contemplating sunset."

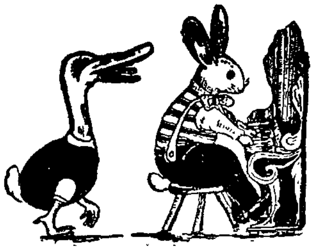
II. Musical Contest

A. Group

1st Prize :	New Hostel.
2nd „	Day-Scholars.
3rd „	Boarding.

B. Solo

1st Prize :	*Veena*	Rengarajan
2nd „ equal	*Piano*	T. Raja Singh Theodore, I U.C.
	Mouth Organ	Paldano, I U.C.
	Violin	Gerald, I U.C.



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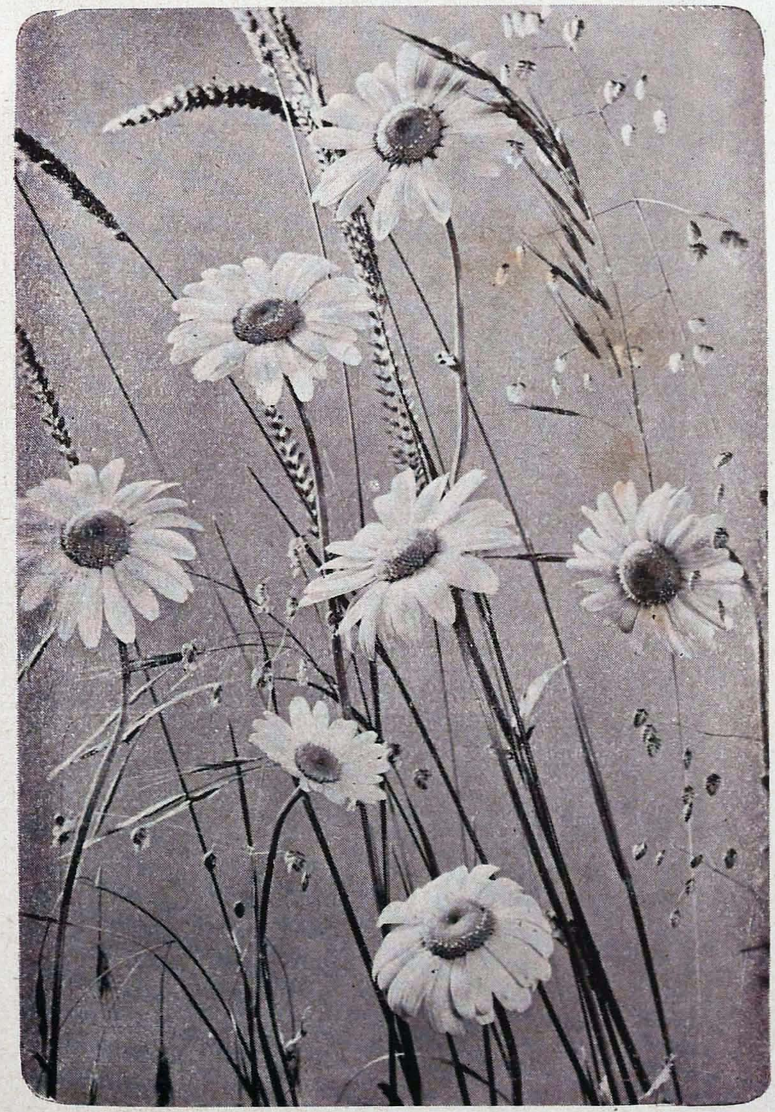
Mgr. Mendonça Arriving for the opening of the Exhibition

by K. J. Joseph

Present *versus* Old



"The Beauty of Nature"

by S. P. Seetharaman, IV U.C.

S. Antoine Joseph, II U.C.
College Junior Champion

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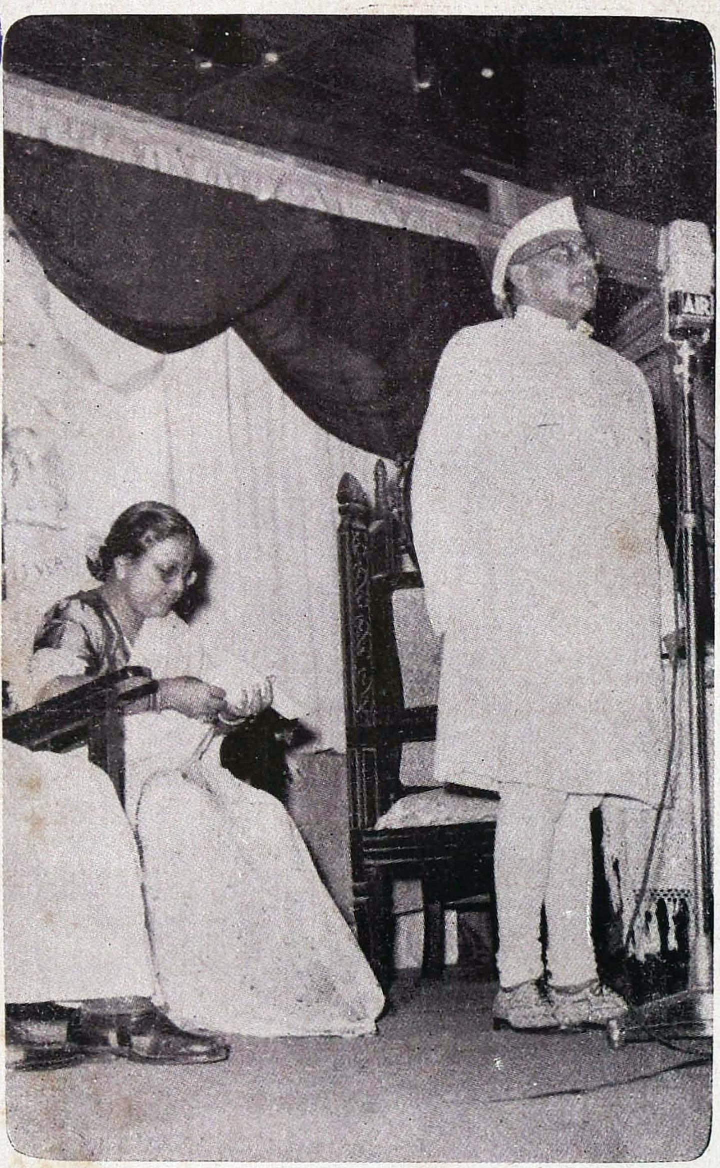
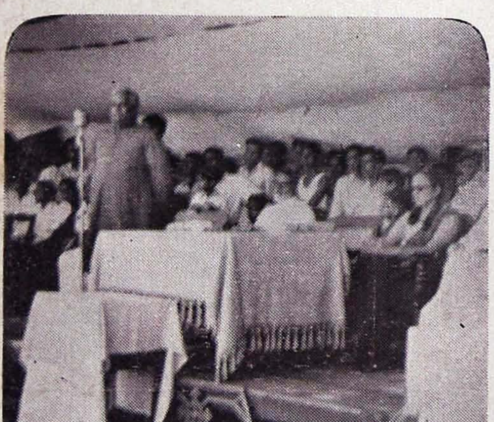
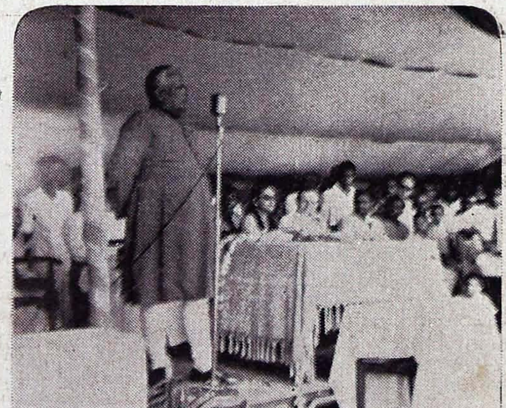


His Excellency The Governor addressing the Students





SPORTS AND GAMES

1952-'53

IT is with pleasure that we recall the achievements of our various teams in the field of Sports and Games during the current year. We had to carry out a crowded programme of activities which has kept our young sportsmen busy throughout the year. The Intramural tournaments which we commenced early in July gave valuable experience to our team players. Several promising newcomers were brought to light and they took the place of those who left us last year. We spared no pains in arranging as many practice matches as possible—slowly and steadily our teams gathered strength and confidence and in the Inter-Collegiate matches which came off during the Second Term, we had several victories to our credit. We won the Divisional Championship in Football, Basketball and Cricket. The Athletic Championship is ours for the 6th year in succession. We also made valuable contribution to the Madras University teams. Three of our players represented the University in the Inter University tournaments while three of our athletes were selected to participate in the Inter University Sports. The much coveted Fr. Rapinat Trophy for Sports was annexed by S. H. Hostel and Boarding while the Pruvot's Trophy for Games was won by the New Hostels. C. T. George won the Individual Championship Cup securing 22 points while P. P. Jose stood a close second.

The following is a brief report of our activities in Sports and Games.

Athletic Sports :—The College Annual Sports Meet was held on the Mahé grounds on 28th October 1952. We had the privilege of having Mr. A. N. Tampy, M.A. (Oxon), Principal, Alagappa College, and a distinguished Sportsman to preside over our Sports Meet. It was a gala day for one and all. Amidst loud applause and thundering cheers of the spectators, very keen competition was witnessed among the athletes of the different Hostels. A large number of young athletes from the 'Junior class' participated in events which were held separately for them. The standard of performance was remarkably high. P. P. Jose, C. T. George, P. M. Joseph and Ali Baig were outstanding among the senior competitors while Antoine Joseph proved to be the best from among the Juniors. The Staff Tug-o'-war was a very spectacular event. Major P. R. Subramanian's team showed themselves superior, in spite of stiff resistance from their opponents.

The University Inter-Collegiate Sports for the Madura Division was held at Karaikudi during the 1st week of November. Our team consisting of eighteen athletes rose up to the occasion and won the Popli Shield. We had several anxious moments till the last announcement over the mike confirmed our victory. At the Inter Divisional Sports Meet held at Madras seven of our athletes represented Madura Division. Our athletic team made a substantial contribution to the success of the Madura Divn. and thereby to win the University Championship. C. T. George, P. P. Jose and K. M. George represented the University in the Madras State Olympics and also at the Inter University Sports Meet held at Madras.

Cricket :—Our young cricketers with Victor Fernandez as skipper has kept up the reputation of the team in local matches as well as in Inter-Collegiate Tournaments. Soon after the team was formed, we played several practice matches with visiting and local teams at Trichy. This enabled our players to gain practice and to muster confidence. The team made a useful tour to Tanjore and Annamalai, when we had the privilege of playing with seasoned players. In the Inter Collegiate Tournaments that followed, we defeated Govt. College, Kumbakonam by an Innings and 57 runs. Paul Rajendran and Meenakshisundaram took 4 for 6, and 3 for 13 respectively, while Sunder Rajan and Victor Fernandez shared the batting honours. In the 2nd round we defeated Alagappa College, Karaikudi by 5 wickets in a very close and exciting match. Bashyam, Sunder Rajan and Narasimhan were our main scorers. In the Divisional finals held at Pudukottah, we defeated Madura College, Madura by 3 wickets. The match was full of thrills from start to finish. Sunder Rajan bagged 6 for 39, while Bashyam and M. D. Mahadevan secured for us some precious runs. S. Varadharajan deserves special mention for his excellent bowling. The magnificent performance of the team secured for us the Divl. Championship in cricket for the 7th year in succession.

Football :—After a series of trial matches in July, a fairly good team was got up with G. R. Paul as captain. We sincerely thank the Football clubs of Trichinopoly for giving us several practice matches throughout this season. Patient practice and good team work enabled us to figure out well in friendly matches held during the 1st term. In the Inter-Collegiate Tournament we defeated Govt. College, Kumbakonam in the first round. The match with Jamal Muhommed College was cancelled owing to a technical error and we won the replay arranged at Karaikudi. In the Divisional Finals against St. John's College, Palamcottah, we scored a goal in the first half which led to a very exciting game in the 2nd half of the game. Our opponents made several rallies to penetrate our defence ouly to be repulsed promptly. We got off with laurels that day. M. S. Francis was the outstanding half-back while

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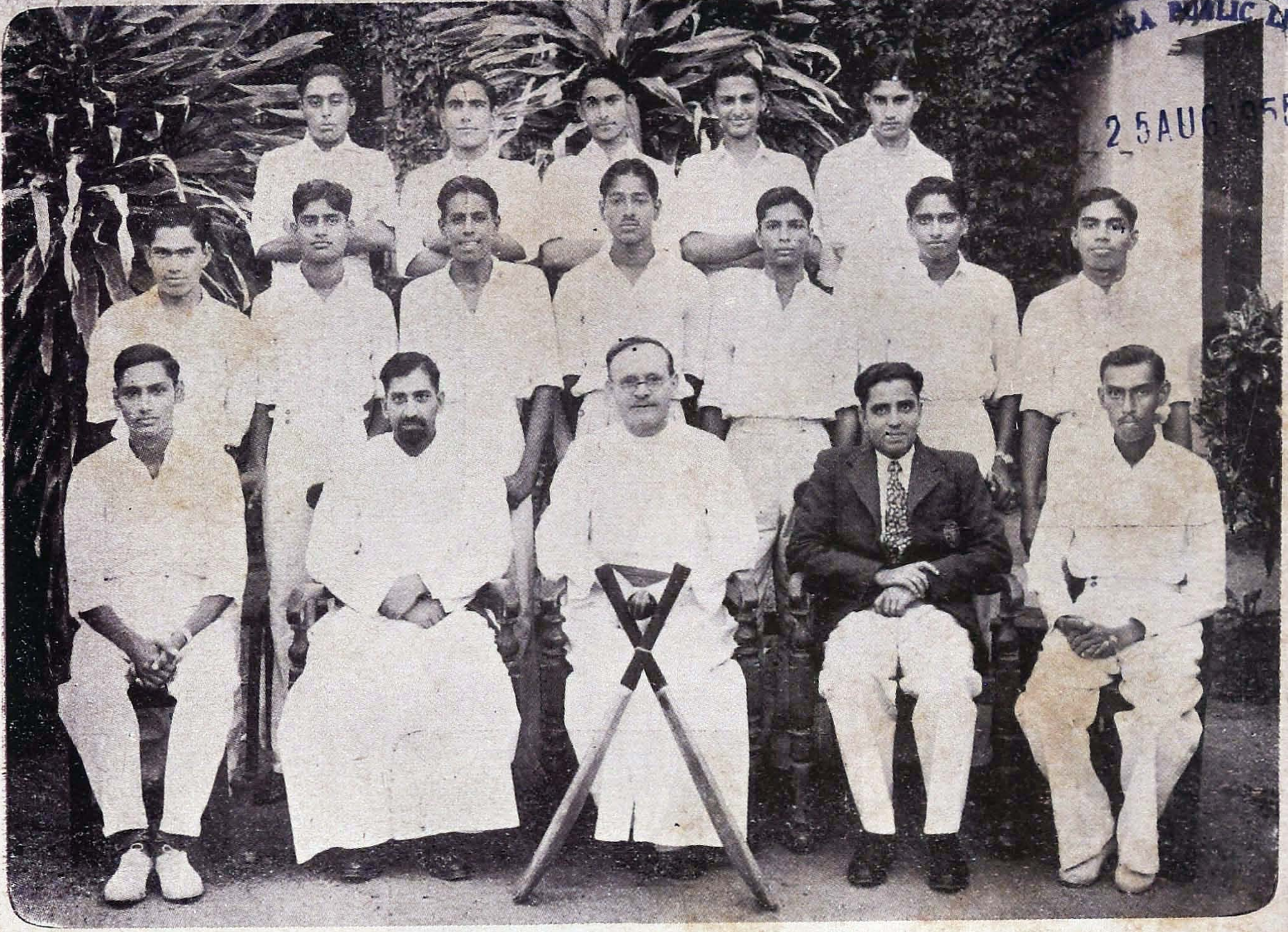


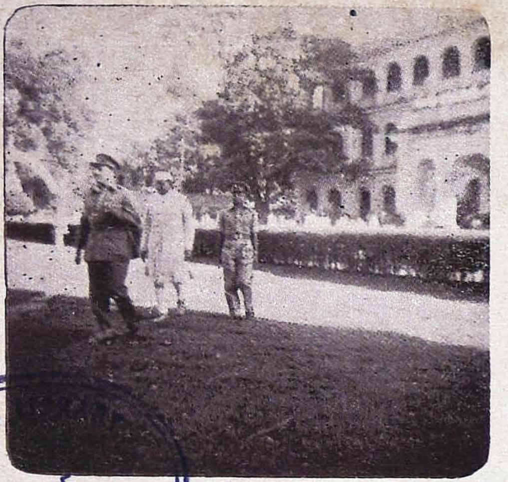
THE COLLEGE CRICKET TEAM

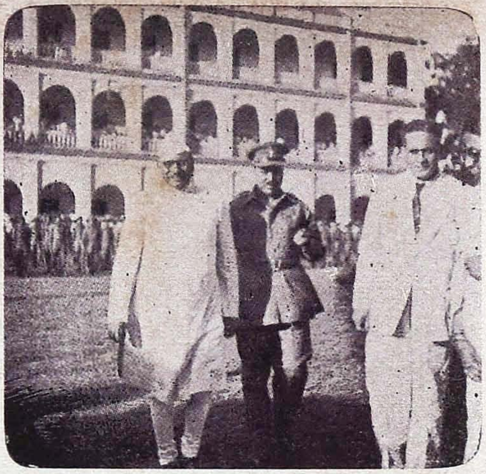
Winners of the University Inter-Collegiate Divisional Finals for the 7th year in succession.

THE COLLEGE ATHLETIC TEAM

Winners of the Inter-Collegiate Divisional Athletic Championship Shield for the 6th year in Succession

THE COLLEGE SPORTS DAY AND 1952





His Excellency The Governor arriving at the College

By Joseph Pinheiro *By T. V. Srinivasan*

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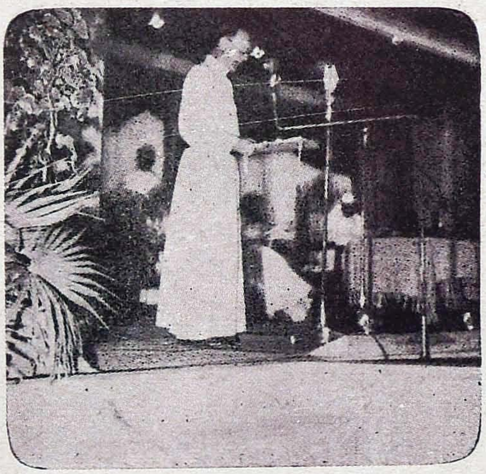
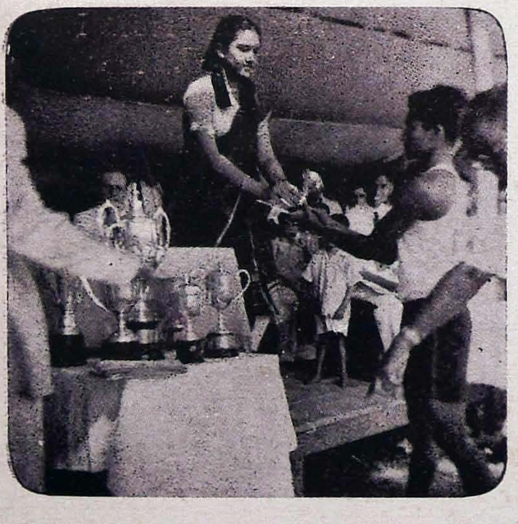


By T. V. Srinivasan

Rev. Fr. Principal reading the Report



A Prize Winner

By Joseph Pinheiro

Heave-o!

By Joseph Pinheiro

Antony Louis distinguished himself with good passes and excellent finish. It is hoped that the Junior members of our team will keep up our reputation next year also

Hockey :—Our Hockey team had to find several new players to take the place of those who left us last year. In spite of this serious handicap we had some promising youngsters with whom we managed to build up a good team. We spared no pains to play a series of practice matches with local clubs and schools. We played in all 15 matches, of which we won 12, lost 2 and drew one. During the September holidays the team went on a tour to Coimbatore where we had the opportunity of playing with veteran players. The team was very benefited by this trip and we returned with high hopes of winning the Inter-Collegiate laurels. In the Inter-Collegiate Hockey Tournament we defeated National College and Alagappa College in the preliminary rounds before meeting St. Xaviers College in the Divisional final. We drew twice with the Tinnelvelly team and on the 3rd day we lost the match and the Pentland Shield. T. Christodos, R. Jason and Madhavan deserve special mention for their all round performance.

Basket-ball :—Basket-ball is becoming more and more popular in our College. Thanks to the earnest efforts of our Basket-ball players, we are able to maintain a high standard of the game. Under the guidance of Doraiswamy and Venketaraj our team received regular practice. Our team participated in the Loyola College Basket-ball Tournament and won the Fr. Bertram memorial shield for the 2nd year in succession. We defeated 3 of the best teams in Madras—Doraiswamy and Rajagopal were selected to represent the Madras University. Doraiswamy captained the Madras University team this year and he also represented Madras Province in the All India Olympic Tournament held at Bangalore.

In the Inter Collegiate Tournament, our team had an easy win over Govt. College, Kumbakonam (26 : 18) and Raja's College, Pudukottah (76 : 16). In the semifinals we defeated Alagappa College, Karaikudi and won the Divisional finals for the 2nd year in succession, defeating St. John's College, Palamcottah at Virudhunagar. In the centenary Basket-ball Tournament held at Trichy early in August, we lost to the 'Old Boys' team. We are not sorry for the defeat at the hands of our senior brothers ; we hope to do better next year and regain the Centenary Basket-ball Trophy. Our team also participated in the Bartholomew memorial Basket-ball Tournament held at Thevara. We won the preliminary rounds, but lost the finals in a close and exciting game. The University Inter Divisional matches come off during the 2nd week of February and our team is seriously practicing to defend our title this year. (The College Team has succeeded in winning the Cup for the 2nd year in succession—congratulations.—*Ed.*)

Volleyball and Badminton :—Are the favourite games of our younger students. We have retained a high standard in both these games. The Volleyball team played several practice matches with local clubs and Colleges. The team participated in the District Volleyball Tournaments and we were the runners-up. G. Johnson, the captain was noted for his good game.

Tennis :—Our beautiful Tennis courts near the New Hostels have attracted a large number of players this year. The three courts were inadequate to meet the growing demand, so that two more new courts were got ready during this term. It is very gratifying to note that the members are very regular in their games and that the standard of the game has also considerably improved. In the Inter Collegiate Tennis Tournament, our College was represented by Ipe Mathai and S. D. Mohommed. The team won the 1st round in Tennis both Singles and Doubles against Govt. College, Kumbakonam, but lost to Alagappa College in the semi-fnials. The members of the Tennis club are anxiously looking forward to take part in the Knock-out Tournament, which is to be held during the 2nd week of February.

The Chess Club :—Has been functioning steadily from the beginning of the year. The club is conducting a Knock-out Tournament which is in progress now. We thank Mr. Suriyanarayana Iyer for his kind patronage.

We have confined ourselves in this report to the performance of our College teams in the most outstanding Tournaments held during this year. We make no mention of the numerous other recreational activities held on our vast playing fields, in which hundreds of our young students are seen to participate and enjoy themselves. Before we conclude let us thank all our patrons and well-wishers. Our sincere thanks are due to the members of the staff, the Hostel wardens, and the student leaders for their hearty co-operation and valuable help. We thank Rev. Fr. Rector and Rev. Fr. Principal for the deep and affectionate interest they take in our activities. We are very much indebted to Rev. Fr. Tamby, S.J., our President, for his personal guidance and generous encouragement.

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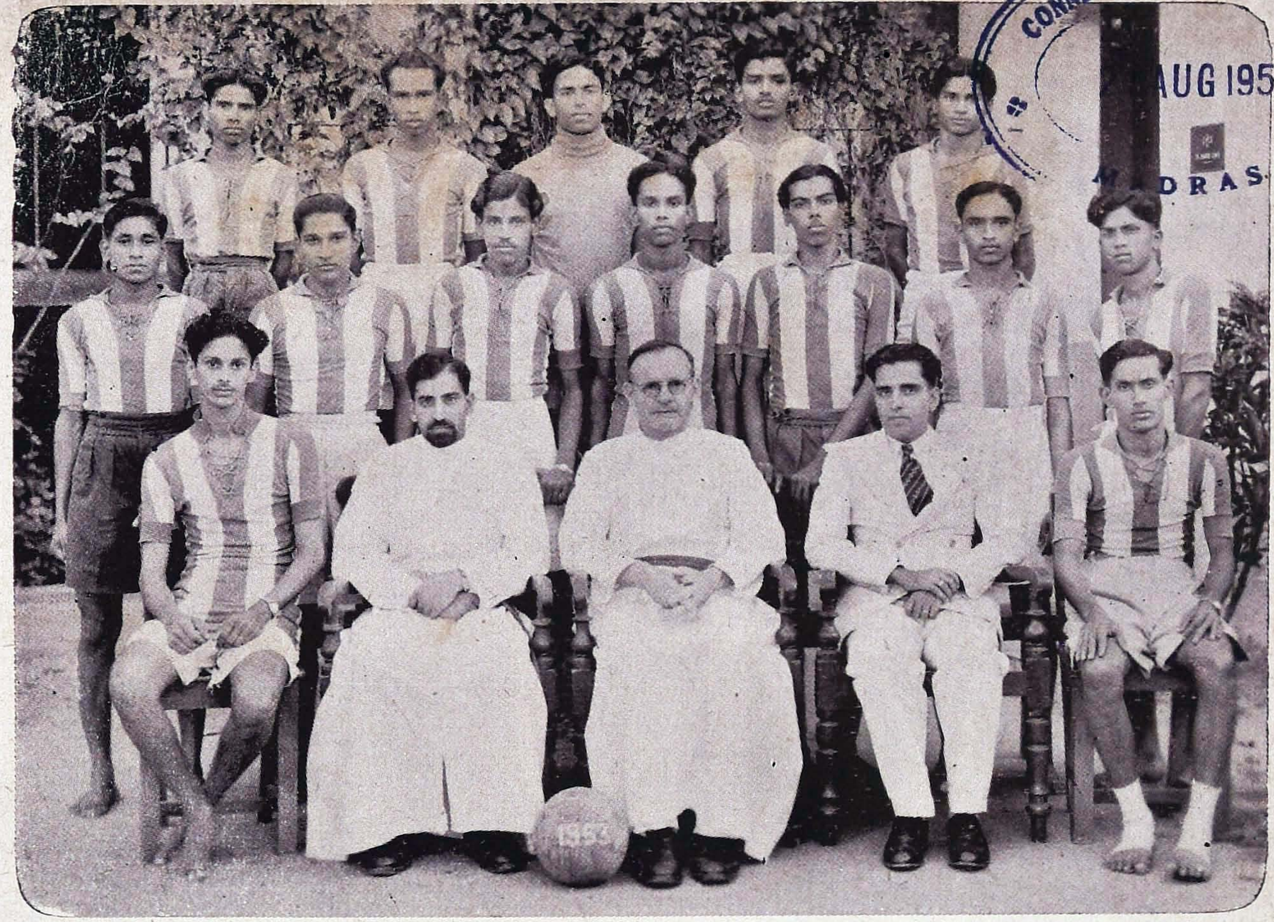

THE FOOTBALL TEAM 1952—'53

Won the University Inter-Collegiate Football Finals. (Madura Division)

THE BASKETBALL TEAM, 1952—'53

Winners of the Inter-Collegiate Madura Divisional Finals and the Loyola College Basketball

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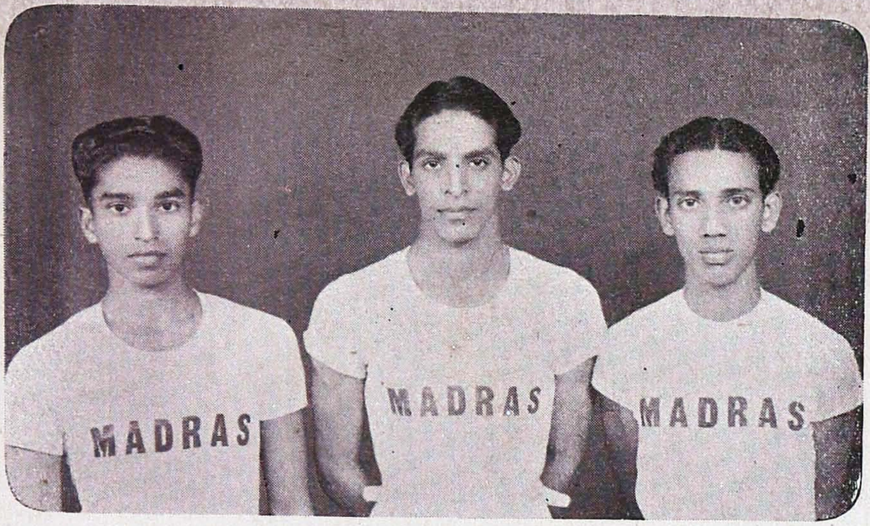
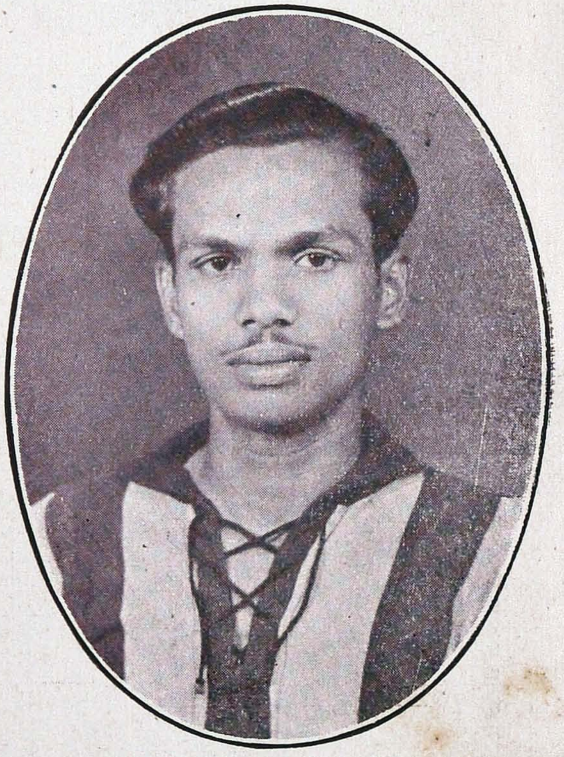


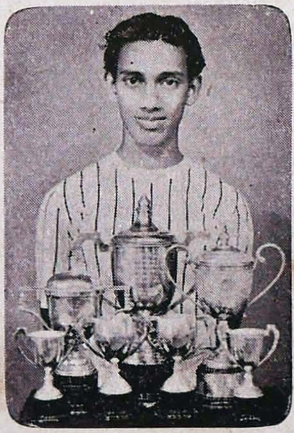
K. M. GEORGE, P. P. JOSE, C. T. GEORGE,
3 Athletes

C. RAJAGOPAL
Represented Madras University in the Inter-University Basketball

OUR Contribution to the University Team



S. DORAISWAMY
Represented Madras University in Basketball



C. T. GEORGE
College Athletic

"അന്വേഷണം" *

KURUVILLA THOOMKUZHY, III B. A.

ലോകലാവണ്യം നുകർന്നാവോളമാനന്ദിച്ചു,
നാകത്തെപ്പുണരുവാൻ, ഞാനന്നു വ്യാമോഹിച്ചു;
ഖിന്നതതളംകെട്ടിനില്ക്കുമാമാടത്തിങ്ക-
ലെന്നെ നീയന്വേഷിച്ചു നില്ക്കുമെന്നാരാണോർപ്പൂ?
പട്ടിണിപ്പാവങ്ങൾ തന്നേങ്ങിടും ഹൃദയങ്ങൾ
നീട്ടുമാ നിശ്വാസത്താൽ നീയെന്നെ വിളിച്ചപ്പോൾ
മന്ദ്രമാം സംഗീതത്തിൽ, പ്രാർത്ഥനാഭജനത്തിൽ,
ഭദ്രനായ് വിളിച്ചു ഞാനങ്ങയെയനുസ്യൂതം
ദീനരോദനം കൊടിനാട്ടിയ കുടിലിങ്കൽ
വേദനവിഴുങ്ങി നീ സ്വാഗതമോതാൻ നില്ക്കേ,
ലോകത്തിൻ ക്ഷണികത നീട്ടുമാസൌഭാഗ്യത്തെ
യാസ്വദിക്കുവാൻ കാത്തു, കാത്തു ഞാനിരുന്നുപോയ്.

ദേവഗേഹത്തിൽ വാദ്യഘോഷം ഞാൻ മുഴക്കിക്കൊ
ണ്ടങ്ങയെ പ്രീണിപ്പിക്കാൻ കൈമുദ്ര കാണിക്കവെ,
അന്ധത തഴമ്പിച്ച ദൃഷ്ടികൾ മങ്ങിപ്പോയോ-
രട്ടീനരവർക്കൊരു കൈയേകി രക്ഷിപ്പൂ നീ.
ദീനസേവനത്തിന്റെ വേദന ഗ്രഹിച്ചു ഞാൻ
ലോകവേദിയേവിട്ടു സന്യസിക്കുവാൻ പോകെ,
നിർദ്ധനർ, നിരാധാരർ, ദുഃഖിതരവരെയു-
മുദ്ധരിച്ചിടാൻ തന്നെ മന്നിൽ നീ നിലകൊണ്ടു.
നിർദ്ധനനിരാഴിയിലശ്രുതോണിയിൽ മേവും
അർത്ഥകരുടെ സേവചെയ്തു നീ കഴിയുമ്പോൾ
സ്വർഗ്ഗസ്വപ്നവും കണ്ടു, ദീനസംസർഗ്ഗംവിട്ടു്
പ്രാർത്ഥനാഭജനത്തിൽ ജീവിതം നയിച്ചു ഞാൻ.

ആതുരാലയത്തിലെ ശാന്തമാം മുറിക്കുള്ളിൽ
പൂതമാം ശുശ്രൂഷയിലങ്ങെന്നെ പ്രതീക്ഷിക്കെ
വിത്തത്തിൻ പ്രൌഢിക്കുള്ളിൽ, വീറുതന്നണക്കെട്ടിൽ
അങ്ങയെ പ്രതീക്ഷിച്ചു ഞാനുമങ്ങിരുന്നുപോയ്.

ലോകസൌഭാഗ്യം നുകർന്നാനന്ദലഹരിയാൽ
മന്ദബുദ്ധിയായ്ത്തീർന്ന ദുർഭഗൻ ഞാനെങ്ങിനെ,
യാതനവിഴുങ്ങുമോരാത്മാവിൽ സ്നേഹത്തിന്റെ-
യുന്നതവികാരങ്ങൾ വിതക്കുമങ്ങെക്കാണും?

"ലോകത്തെപ്പുലർത്തുന്ന
പ്രേമരൂപനെക്കാണാൻ
പോകനാം ദുഃഖാർത്തമാം
പട്ടിണിക്കുടിലിങ്കൽ."

* ("ഖോജ്" എന്ന ഹിന്ദി കവിതയുടെ സ്വതന്ത്രതർജ്ജമ.)

തപ്തഹൃദയം

അഥവാ

തകർന്ന മുരളി *

THOMAS OOMMAN, II U. C.

സാഹിത്യാംബികയുടെ പാവനമായ ജീവിതം പുഷ്പിച്ചു.

അതിലൊരു പൂ വിടിച്ചു.

നിഷ്കളങ്കതയുടെ കമനീയകുസുമം.

മന്ദമാരുതൻ മന്ദം മന്ദം വീശി; കുസുമസഞ്ചയങ്ങളുടെ പരിമളം അവിടെ അടിച്ചുകയറി; അംബരവീഥി താരകാനിരകളെക്കൊണ്ടു് നിറഞ്ഞു; അമ്പിളി പാൽക്കുഴമ്പു പൂശി അതിശയമാൎന്നു നിന്നു.

× × × ×

ഒരു കൊച്ചോമനമുകുളം.

എന്താണാവോ ഇതിൻെറ ഭാവി?

ഈ നിഷ്കളങ്കസ്സറിഞ്ഞുകൂടാ ലോകമെന്തെന്ന്.

ദിനമണി അപ്പോൾതന്നെ കുറിച്ചിട്ടുണ്ടായിരുന്നു; ഈ പൂമൊട്ടിൻെറ ജാതകം.

ചന്ദ്രികാധവളമായ നിശാവേളകളിൽ

അവിശ്വസനീയവും എന്നാൽ ആനന്ദസന്ദായകവുമായ ഒരു സ്വപ്നം, ആ ഇളംകോരകം ആവൎത്തിച്ചു് ആവൎത്തിച്ചു് കണ്ടു. അങ്ങനെ അതു് വളൎന്നു.

മധുരമയമായ മരന്ദം; സൗഹൃദനിക്ഷേപം; വിജ്ഞാനനികേതനം; ഹൃദയം വാത്സല്യസങ്കേതം.

അഭംഗുരമായ ഭ്രമണത്തിൽപെട്ടു്, സ്വച്ഛന്ദം അതു് നീങ്ങി. വികൃതമായ ലോകത്തേയ്ക്കു് — അജ്ഞാതമായ കാലത്തേയ്ക്കു്.

ആഴിയിലെ വെൺനുരകൾപോലെ, അംബരത്തിലെ അമലജ്യോതിസ്സുപോലെ, അതു് മുന്നോട്ടു നീങ്ങി — മിന്നിത്തിളങ്ങി.

പരിഷ്കാരത്തിൻെറ പരിഭ്രാന്തിയിൽ; സംസ്കാരത്തിൻെറ സംസ്കാരത്തിൽ; മോഹനതയുടെ വിമുഖതയിൽ —

അംബുധിയിലെ വെൺനുരകൾപോലെ പരിഷ്കാരത്തിൻെറ പരിഭ്രമണത്തിൽ പെട്ടു്, വിശ്വത്തിൻെറ അമലജ്യോതിസ്സണിഞ്ഞു്, വിശാലതയുടെ വിരിമാറിൽ താളം പിടിച്ചു —

വിശ്വത്തിൽ തൂലികാവേണുവിൽക്കൂടി മധുരിമയുള്ള ഗാനപ്രഭ വീശുന്ന കവികോകിലങ്ങളുണ്ടു്; പരുപരുപ്പുള്ള പാറകൾ പൊളിച്ചു പാവതാനിപോലുള്ള പന്ഥാവുകൾ

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* (ശ്രീ. ഇടപ്പള്ളിരാഘവൻപിള്ളയെ ആസ്പദമാക്കി എഴുതിയിട്ടുള്ള ഒരു ശോകാത്മക ഗദ്യകവിത.)

പണിത്തെടുക്കുന്ന പണക്കാരുണ്ട്; സുഖസംതൃപ്തിയിൽ സംതൃപ്തമായി സ്വജീവിതം കഴിക്കുന്ന മുതലാളിയുണ്ട് — എന്താണാവോ നിന്റെ ഭാവി? —

ആനന്ദത്തിന്റെ ആലയം; അഴകിന്റെ ആകാരം; സൗന്ദര്യത്തിന്റെ സന്താനം.

അല്ലെങ്കിലോ? നയനമോഹനമായ വസന്തത്തിന്റെ ആവിർഭാവത്തോടുകൂടി അവർണ്ണനീയമായ ഉന്മേഷാധിക്യത്താൽ മതിമറന്നു പാടുന്ന ഒരു മധുരകരിയല്ലേ നീ—

പ്രേമം —

ജീവിതത്തിന്റെ വസന്തോത്സവമാണ് അത്; തപ്തഹൃദയത്തിന്റെ വിഭവശാലയാണ്; സൗന്ദര്യത്തിന്റെ നിലയനമാണ്. യാതനകളിൽ മുഴുകിയ ഹൃദയാലുവായ അഭാഗൻ ഓടിയടുക്കുകയാണ് — ആഹ്ളാദത്തിന്റെ സംഗീതം നിറഞ്ഞ പ്രേമത്തിന്റെ പൊന്നുകുടീരത്തിലേയ്ക്കു് — ; പറവകളുടെ കളകളാരവം മുഴങ്ങുന്ന ആ വൃന്ദാവനത്തിലേയ്ക്കു്; പൂഞ്ചോലയുടെ മൗനഭാഷയും പൂവനികയുടെ മധുരഹാസവും, ഇളംതളിരുകളുടെ താരാട്ടുപാട്ടും കലർന്ന ആ മലർത്തോപ്പിലേയ്ക്കു്—

അ യുവഹൃദയത്തിനറിയാമായിരുന്നു മുമ്പും പിമ്പും ഇരുളാണെന്ന്.
ആ ഒരൊററ നിമിഷം മാത്രമേ വാസ്തവമായിട്ടുള്ളു — എന്ന്.
പക്ഷേ ആ വനഗായകൻ അതിനെ പാഴാക്കിയില്ല.
അതിനെ വാസ്തവമായി തെററിദ്ധരിച്ചു.
അതേ — ആ യുവകാമുകൻ ഒന്ന് മന്ദഹസിച്ചു.
സംസാരസാഗരം മുഴുവൻ...
അതിൽ നിഴലിച്ചു.

× × × ×

ആ ഗായകന്റെ ഗാനാലാപം.

അത് നിസ്തുലമായ പ്രണയമധുവൂറി നിന്ന വികാരഭരിതമായ ഹൃദയത്തിന്റെ കിളിക്കൊഞ്ചലായിരുന്നു.

അസ്വാതന്ത്ര്യതയുടേയും — അസമത്വത്തിന്റേയും ശൃംഖലകളിൽ അത് അകപ്പെട്ടുപോയി.

അന്തമില്ലാത്ത ചിന്താതരംഗങ്ങൾ പരിമളം പരത്തി പരിചിൽ പരിലസിച്ചിരുന്ന പരമസുന്ദരമായ പനിനീർപ്പൂവിന്റെ പരിസരത്തിൽ പാർക്കാൻ ആ ഏകാന്തഗായകൻ ആഗ്രഹിച്ചു —

തരളിതതാരമേ, നിരവധി നാളുകൊണ്ട് നീ ആർജ്ജിച്ച നിരുപമ സ്വപ്നം തകർന്നുപോയി.

ശാന്തസുന്ദരമായ ശാരദാകാശത്തിലും കാന്തിപൂർണ്ണമായ കാനനപ്പരപ്പിലും പറന്നു പറന്നിരുന്ന പ്രതീക്ഷകൾ അന്ധമായ അഗാധഗർത്തത്തിൽ ആണ്ടുപോയി.

കനക്കുന്ന കദനഭാരത്താൽ കരയണമെന്നാഗ്രഹിച്ചു — അതിനും?

അശ്രാന്തപരിശ്രമക്ലാന്തമായ ആ മലർലതിക അടർന്നുവീണു.

മധുരമില്ലാത്ത മധു എന്തിന്? സൗന്ദര്യമില്ലാത്ത മുല്ലപ്പൂ എന്തിന്?

മുരളിയില്ലാത്ത ജീവിതം പാട്ടുപാടി മാത്രം പരിചയിച്ച ആ ഗായകന് അസാദ്ധ്യമായിത്തോന്നി.

× × × ×

മേഘമുയർന്നു തുടങ്ങുന്നു; കൊടുങ്കാററടിയ്ക്കുന്നു; നെടുവീർപ്പുകൾ നിറഞ്ഞ നീലസമുദ്രമേ തിരയടിച്ചുകൊണ്ടുപോവൂ —

മുകളിൽ പരന്നുയർന്ന നീലാകാശം — ചുവട്ടിലോ?

ഛേ! ഹൃദയമേ അചഞ്ചലമായിരിയ്ക്കൂ; ദേവി! തമോനിബിഡമായ ഈ ലോകത്തിൽ മിന്നിത്തിളങ്ങുന്ന താരമാണ് നീ —

ക്രന്ദനങ്ങൾക്കും ദീർഘനിശ്വാസങ്ങൾക്കും ഇടയിൽക്കൂടി മന്ദഹാസം ചൊരിഞ്ഞു ചരിയ്ക്കുന്ന മധുകരിയാണ് നീ —

അമ്മേ — ദേവീ. ശിശുവായിരുന്ന എന്നെ നോക്കി അങ്ങു വിചാരിച്ചിരിക്കണം, കാരുണ്യമൂർത്തിയായ ജഗദീശ്വരൻ അവതീർണ്ണനായി എന്ന് —

എൻെറ ഭാവിയെപ്പററി എത്ര അചുംബിതങ്ങളായ ഉല്ലേഖകസുമങ്ങളായിരിക്കണം അങ്ങേ മനോവേദിയിൽ വികസിച്ചു പൊഴിഞ്ഞിട്ടുള്ളത്.

× × × ×

അല്ലെങ്കിൽ — ദുഷ്ടയായ ദേവീ. അങ്ങ് ഇവളേക്കാൾ കുടിലയാണ്. ഇത്ര കനകമയമായ ഒരു പേടകത്തിനുള്ളിൽ ഇത്രമാത്രം വിഷമയമായ ഒരു ഹൃദയം എന്തിനായി അങ്ങു നിക്ഷേപിച്ചു —

സ്നേഹിതാ — അതൊരു കടന്നലായിരുന്നു; ചിത്രശലഭമെന്ന് ഞാൻ വിചാരിച്ചുപോയി. ലാളിക്കുവാൻ കൊതിച്ച എന്നെ അത് കുത്തി. എനിക്കു വല്ലാത്ത വേദനയുണ്ടായി.

സാഗരങ്ങൾ ഞാൻ കുടിച്ചുവററിച്ചെങ്കിലും തൊണ്ട വരട്ടുന്ന ഈ ദാഹം —
അത് തെളിനീരുകൊണ്ട് ശമിപ്പിക്കുവാൻ എനിക്കു കഴിയുന്നില്ല.
കഠിനമായ ഹൃദയവേദന.

അനുനിമിഷം അല്ലാല്ലം മരിച്ചുകൊണ്ട് അന്ത്യം പ്രതീക്ഷിക്കുവാൻ അശക്തനാണ് ഞാൻ —.

ഒരു കർമ്മധീരനാവാൻ ഞാൻ നോക്കി — ഒരു ഭ്രാന്തനായി മാറി.
സ്വാതന്ത്ര്യത്തിനു കൊതി — അടിമത്തത്തിനു വിധി.
എനിക്കു പാടുവാൻ ആഗ്രഹമുണ്ട്; പക്ഷേ എൻെറ മുരളി തകൻുപോയി.

× × × ×

ഏതോ ഒരു അദൃശ്യഹസ്തം;
അടിയിൽ അദ്ദേഹത്തിനുള്ള അന്ത്യതല്പവും വിരിച്ചു കാത്തിരിക്കുകയാണ്.
ആ അജ്ഞാതഗാനം പരിസമാപ്തമാകേണ്ട താമസം.
അങ്ങു വിളിയ്ക്കുവാൻ.
ആ പരിപാവനഹൃദയം — അത് പരിപൂർണ്ണതയിൽ ലയിച്ചു.
എങ്ങനെ? —
എങ്ങനെയെന്നോ? —

× × × ×

രമണീയമായിരുന്ന ആ മണിനാദം അസ്തമിച്ചു —

നീണ്ടുനീണ്ട കരച്ചിലുകൾ — ആയിരമായിരം ഊഷ്മളങ്ങളായ നെടുവീർപ്പുകൾ അവിഛിന്നമായി ഉൽശമിച്ചു;

പരിക്ഷീണമായി, പരിതപ്തമായ ആ മുരളി തകൻുപോയി.
അമ്മേ —
അനർഗ്ഗളം നിർഗ്ഗളിച്ചുകൊണ്ടിരുന്ന മുരളീഗാനം അസ്തമിച്ചു.
ആ കാട്ടരുവി നിത്യതയുടെ മരുഭൂമിയിൽ ലയിച്ചു.
സർവ്വവും കഴിഞ്ഞു — അന്ധകാരമയമായി.
നിത്യസുഷുപ്തിയുടെ മടിത്തട്ടിൽ ആ യുവകോകിലം ശിരസ്സണച്ചു —.

കാല്യകാലവിഹഗമേ, അഭിലാഷം ശോകമൂകമാക്കിയ ആ ശലഭത്തിൻെറ പ്രേമം നീ പഠിക്കേണ്ടിയിരിക്കുന്നു.

പരിജ്ഞാനികളെന്നു നടിക്കുന്നവർ അവനെ അന്വേഷിക്കുകയാണ്.
അവരുടെ മൂഢമായ അനുധാവനം വ്യർത്ഥമാണ്.
യഥാർത്ഥ വിജ്ഞാനി നിതാന്ത നിശ്ശബ്ദതയിൽ അമൻുപോയി.
അവൻ ഇനി തിരിച്ചെത്തുകയില്ല.

അരുണോദയം

GEORGE THOMAS, III B. Sc.

ഭ്രാന്തു് പിടിപ്പിക്കുന്ന ഒരു ചോദ്യമാണിതു് — "ഞാൻ എന്തിനുവേണ്ടി ജീവിക്കുന്നു?"

ദിവസങ്ങളും മാസങ്ങളും ചിന്തിച്ചിട്ടും എനിക്കതിനൊരു മറുപടിയും, — ഒരു സമാധാനവും ലഭിച്ചില്ല. എന്റെ ചുറ്റുപാടും ആ അക്ഷരങ്ങൾ ബ്രഹ്മാണ്ഡവലിപ്പത്തിൽ അങ്ങനെ വന്നു നില്ക്കുകയാണു്. താരാഗണങ്ങൾ ആകാശത്തിലിരുന്നുകൊണ്ടു് എന്നോടു് ആ ചോദ്യംതന്നെ ചോദിച്ചു പരിഹസിക്കുന്നു. പ്രകൃതിപോലും ദലമർമ്മര ധ്വനിയിൽക്കൂടെ അതേ ചോദ്യംതന്നെ ആവർത്തിക്കുന്നു. ആ, വല്ലാത്ത ഇരമ്പലോടെ, ഭയപ്പെടുത്തുന്ന ഭയാനകതയോടെ, അതെന്റെ ചെവിയിൽ മാറ്റൊലി കൊള്ളുകയാണു്, അജയ്യനായ ഒരു അജ്ഞാതശത്രുവെപ്പോലെ അതെന്നെ ഭയപ്പെടുത്തുന്നു. അതേ — സാഹചര്യത്തിന്റെ സമ്മർദ്ദത്താൽ എനിക്കു ഭ്രാന്തു പിടിച്ചേക്കും. ശൂന്യതയ്ക്കപ്പുറത്തു്, നിമിഷങ്ങളുടെ മഹാ സമുദ്രത്തിനു് അങ്ങേ വശത്തു് — അവിടെയാണതിനുത്തരം. ഒരു കാലമുണ്ടായിരുന്നു — ആ ചോദ്യത്തിനു ശിരസ്സു കുനിക്കാതെ — നട്ടെല്ലു വളയ്ക്കാതെ — ഞാനുത്തരം പറഞ്ഞിരുന്ന കാലം. ആനന്ദിക്കുവാനും, അനുഭവിക്കുവാനും എന്നു് — അതേ, അതായിരുന്നു അന്നത്തെ എന്റെ മറുപടി — ജീവിതം, ഒരു മധുരമാദക സ്വപ്നമായിരുന്നു — ആ കാലത്തെ എന്റെ മറുപടി. ഇന്നാകട്ടെ — എനിക്കോർക്കുമ്പോൾ ഭയം വരുന്നു — അന്നത്തെ യൗവനത്തെപ്പറ്റി — അതേ വിടന്നു് വിലസിയ യുവത്വത്തെപ്പറ്റി.

അയ്യോ!! എന്തൊരു വ്യത്യാസം. അന്നു് എനിക്കു് ആശിക്കുവാനും ആഗ്രഹിക്കുവാനും ധാരാളമുണ്ടായിരുന്നു. സ്നേഹിക്കുവാനും സ്നേഹിക്കപ്പെടുവാനുമുള്ള അവകാശമുണ്ടായിരുന്നു. മധുരശബ്ദം കേൾക്കുവാൻ — പരിമളം നുകരുവാൻ — അന്നു ഞാൻ ജീവിച്ചു. ചിരിച്ചു; ധാരാളമായി ചിരിച്ചു; പൊട്ടിച്ചിരിച്ചു; പക്ഷേ ഒരു നിമിഷംപോലും ചിന്തിച്ചില്ല. ഇന്നാകട്ടെ — ചിരിയുടെ ചെറുരശ്മിപോലും എന്റെ ചുണ്ടിൽ അങ്കുരിക്കുന്നില്ല. എന്നാൽ എല്ലായ്പ്പോഴും എന്റെ ചിന്ത ചിറകു വിരിച്ചു പറന്നുകൊണ്ടേ ഇരിക്കുന്നു. ജീവിതരഥത്തെ അതിന്റെ പാതയിൽക്കൂടി മുന്നോട്ടു നയിക്കുന്ന രണ്ടശ്വങ്ങളാണു് ആശയും ആഗ്രഹവും. അതിന്റെ വേഗത കൂട്ടുന്ന സാരഥിയാണു് ആകാംക്ഷ. മനോമോഹനങ്ങളായ കാഴ്ചകൾ കണ്ടു് — ഹൃദയാഹ്ലാദകരങ്ങളായ സംഭവങ്ങളിലൂടെ ആ രഥത്തിൽ ഞാൻ സവാരി ചെയ്തു. അന്നു ഞാൻ ജീവിച്ചിരുന്നതു് ആനന്ദിക്കുവാൻവേണ്ടി മാത്രം. എന്റെ വീക്ഷണത്തിൽ — ഭാവനയിൽ — ജീവിതം, ആനന്ദത്തിന്റെ ഒരു പര്യായപദംതന്നെ ആയിരുന്നു. അവിടെ കണ്ണുനീരിന്റെ കാർമേഘങ്ങളോ, യാതനകളുടെ ആക്രന്ദനങ്ങളോ, അല്പമായിട്ടെങ്കിലും പ്രതിഫലിച്ചിരുന്നില്ല. അങ്ങനെ ഞാനൊരു യാത്ര ചെയ്തു. ഭയങ്കരമായൊരു യാത്ര; ചുറ്റുപാടുകളെ തിരിഞ്ഞുപോലും നോക്കാതുള്ള ഒരു മരണപ്പാച്ചിൽ!

പലതും കണ്ടു; ശ്രവിച്ചു; പലതും അനുഭവിച്ചു — പക്ഷേ കാണേണ്ടതു കണ്ടില്ല. അനുഭവിക്കേണ്ടതനുഭവിച്ചുമില്ല. അവയെ അന്വേഷിച്ചുമില്ല. സ്മരണയുടെ കെട്ടഴിക്കുമ്പോൾ പകൽ പൊയ്ക്കഴിയും, രത്നഹാരാംഗിയായ ഒരു രാത്രിയെ പിന്നിലാക്കിയിട്ടു്.

പക്ഷേ; —

അയ്യോ! അതൊരു ഭയങ്കര പക്ഷേയാണ്. എന്നെ കരയിപ്പിക്കുന്ന, — എന്റെ ഹൃദയത്തെ ഭസ്മീകരിക്കുന്ന പക്ഷേ;

എന്റെ കണ്ണുകളെ ആകർഷിച്ചതു് ദീപ്രപ്രഭയല്ലായിരുന്നു, ദിവ്യചൈതന്യവുമല്ലായിരുന്നു. ഒരുഗ്രപിശാചിയുടെ നാസാദ്വാരങ്ങളിൽനിന്നും വമിച്ച തീനാമ്പുകൾ — ഒരു ഭയങ്കര കാളസർപ്പത്തിന്റെ കരാളമായ കാകോളം — അതാണ്, കനകതാരമായി ഞാൻ തെററിദ്ധരിച്ചതു്.

എന്റെ ആത്മാവുപോലും പൊള്ളിപ്പോയി, ആ വിഷജ്ജ്വാലയിൽ. ഒരെത്തും പിടിയുമില്ല. എങ്ങും ശൂന്യത — എല്ലാം തമസ്സ് — ബീഭത്സമായ ഇരുമ്പലകൾ — ഘോരമായ അട്ടഹാസം.

ഞാൻ പിൻതിരിഞ്ഞോടി — ഞാൻ യാത്ര ചെയ്തിരുന്ന കണ്ടകാകീർണ്ണങ്ങളായ കാനനങ്ങളുടെ ഇരുവശവും വ്യക്തമായിക്കണ്ടു — ഞാൻ പഠിച്ചു. തകർന്നു — സർവ്വവും നശിച്ചു — അങ്ങനെ ഹൃദയമില്ലാത്ത ഒരു ജീവിതം ജീവിക്കുകയാണ്; ആർക്കും ആവശ്യമില്ലാത്ത ജീവിതം. എന്റെ മരണവാർത്താ ശ്രവണമാത്രയിൽ യാതൊരു ഹൃദയവും പതറുകയില്ല. ഒരുതുള്ളിക്കണ്ണുനീരോ, ഒരു ദീർഘശ്വാസമോ എനിക്കായി ആരുടെ പക്കലുമില്ല. പരിപൂർണ്ണസ്വതന്ത്രൻ! അതെ! ഞാനെന്തിനു മടിക്കണം — ധൈര്യപൂർവ്വം — പതറാത്ത കാലുകളോടെ, കഴിഞ്ഞകാലത്തെ കരിനിഴലുകളെ തള്ളിനീക്കി, അങ്ങോട്ടു് പ്രവേശിക്കുകതന്നെവേണം?

× × × ×

വേണ്ട, വേണ്ട, മനസ്സേ ആനന്ദിക്കൂ; അങ്ങപ്പുറത്തു് ചക്രവാളത്തിൽ ഒരു ചെങ്കതിർ; ഒരു പൊൻപുലരി — ഒരു സുപ്രഭാതം — നമുക്കാശിക്കാം, ആഗ്രഹിക്കാം, അതേ, നവയുഗത്തിന്റെ അരുണോദയം.

"ചങ്ങമ്പുഴക്കവിതകൾ - ഒരവലോകനം!"

By Chacko Mathew III B. Sc.

പുരോഗമനസാഹിത്യനഭോമണ്ഡലത്തിൽ കനകരശ്മികൾ ചൊരിഞ്ഞുകൊണ്ടു വിരാജിച്ചിരുന്ന ഒരുജ്ജ്വലതാരമായിരുന്നു ശ്രീ. ചങ്ങമ്പുഴ കൃഷ്ണപിള്ള. മഹാകവികളുടേയും പണ്ഡിതന്മാരുടേയും പേരു കേട്ടിട്ടില്ലാത്തവർ അനേകംപേർ നമ്മുടെ ഇടയിലുണ്ട്. എന്നാൽ, നാടോടിപ്പാട്ടുകളിലൂടെ നാടിനെ കോൾമയിർക്കൊള്ളിച്ച ചങ്ങമ്പുഴയുടെ നാമം ഏവർക്കും സുപരിചിതമാണ്. സാധാരണ ജനങ്ങളുടെ ഹൃദയവുമായി ഇത്രയധികം സമ്പർക്കം ലഭിച്ചിട്ടുള്ള കവിതകൾ മലയാളത്തിൽ അധികമുണ്ടായിട്ടുണ്ടോ എന്നു സംശയമാണ്. സാഹിത്യത്തിന്റെ ജീവചൈതന്യം സമുദായചിത്തത്തെ സ്പർശിക്കാത്തപക്ഷം — സാഹിത്യവും സമുദായവും തമ്മിൽ ഉത്തരദക്ഷിണധ്രുവങ്ങൾപോലെ അന്തരം പാലിച്ചാൽ; സാംസ്കാരികമായ പുരോഗതി അസാദ്ധ്യമാണെന്നുള്ള തത്വം ആധുനികലോകം ആവിഷ്കരിച്ചിട്ടുള്ളതാണ്. ആ ജനകീയ തത്വത്തിന്റെ ബഹിർസ്ഫുരണങ്ങൾ വിതറുന്ന ഗാനസമുച്ചയംകൊണ്ട് പുൽമാടത്തെപ്പോലും പുളകംകൊള്ളിക്കുവാൻ ചങ്ങമ്പുഴക്കവിതകൾക്കു സാധിച്ചിട്ടുണ്ട്. അദ്ദേഹത്തിന്റെ കവിതകൾ, ഭാഷയുടെ പുരോഗതിയെ എത്രത്തോളം സഹായിച്ചിട്ടുണ്ട്; മലയാളികളുടെ സംസ്കാരപരിഷ്കാരാദികളുടെ അഭിവൃദ്ധിക്കു എത്രമാത്രം പര്യാപ്തമായിട്ടുണ്ട്— എന്നു പരിശോധിക്കുന്നതു ഈയവസരത്തിൽ സംഗതമായിരിക്കും.

ചങ്ങമ്പുഴക്കവിതകൾക്കു ഒരു പ്രത്യേകതയുണ്ട്, ഓരോമനത്വമുണ്ട്; ഒരു വ്യക്തിത്വമുണ്ട്; സർവ്വോപരി അവ ഗാനാത്മകങ്ങളുമാണ്. ഒരു വസന്താരംഭത്തിൽ; ആ ഉദ്യാനപാലകൻ തന്റെ പ്രിയപ്പെട്ട പനിനീർപ്പൂന്തോപ്പിലെ ഒരു കാണിക്കയുമായി വന്നുനിന്ന് ലോകത്തോടിങ്ങനെ വിളിച്ചു ചോദിച്ചു:—

"ആരുവാങ്ങുമിന്നാരുവാങ്ങുമി-
യാരാമത്തിന്റെ രോമാഞ്ചം!"

ആ ഈരടികളിൽ ഉൾത്തിങ്ങിനിൽക്കുന്ന മനോഹാരിത വർണ്ണിക്കുവാൻ ഏതൊരു കലാകാരന്റെ തൂലികയ്ക്കാണ് കെൽപുണ്ടാകുക? പദ്യസാഹിത്യത്തെ സംഗീതമണ്ഡലത്തിലേക്കുയർത്തിയ കലാകാരൻ ചങ്ങമ്പുഴയാണ്. രചനക്കും സംഗീതത്തിനുംവേണ്ടി ചിലപ്പോഴെല്ലാം അദ്ദേഹം അർത്ഥത്തെ അവഗണിക്കാറുണ്ടെങ്കിലും; അതിൽ വായനക്കാരനു പറയത്തക്ക നീരസം തോന്നാത്തതിന്റെ കാരണം ഈ ഗാനാത്മകതയാണ്.

പദസമൃദ്ധിയുടെ ഒരു മനോഹരമായ നൃത്തരംഗമാണ് ചങ്ങമ്പുഴക്കവിതകൾ. പാണ്ഡിത്യപ്രകടനത്തിന്റെ വികൃതികളൊന്നുംകൂടാതെ തന്റെ നൈസർഗ്ഗികമായ കല്പാവാസനയെ പ്രകടിപ്പിക്കുവാൻ അദ്ദേഹത്തിനു സാധിച്ചിരുന്നു. പദസമൃദ്ധി ഗാനാത്മകതയോടിണങ്ങിച്ചേരുമ്പോൾ ആ കവിതകൾ വളരെ ഹൃദ്യങ്ങളായിത്തീരുന്നു. ഉദാഹരണമായി "രമണ"നിലെ ആദ്യത്തെ ചില വരികൾ നോക്കുക:—

"പുളകംപോൽ കുന്നിൻപുറത്തുവീണ,
പുതുമൂടൽമഞ്ഞലപൊക്കിനീക്കി
പുലരൊളി മാമലശ്രേണികൾ തൻ;
പിറകിലായ് വന്നുനിന്നെത്തിനോക്കി."

സുന്ദരങ്ങളായ പദങ്ങൾ കോർത്തിണക്കി, ഗാനാത്മകതയോടുകൂടി രചിച്ചിട്ടുള്ള ഇമ്മാതിരി കവിതകൾ ഏതൊരു സഹൃദയനെയാണ് രോമാഞ്ചമണിയിക്കാത്തതു്? ചെറുശ്ശേരിയുടെ മനോഹരമായ "ദേവഗീതി" അയവിറക്കുന്ന കേരളം മറെറാരു ആനന്ദകാരിയായ

മനുഷ്യഗാഥ കേട്ട് ഞെട്ടിയുണർന്നു. നൈസർഗ്ഗികമായ കലാപാടവവും ഗാനാത്മകതവും ആ ജീവിതഗാഥയുടെ പ്രത്യേകതയായിരുന്നു.

ജീവിതത്തിന്റെ നാനാവശങ്ങളേയും സ്പർശിച്ചുകൊണ്ടും പരാമർശിച്ചുകൊണ്ടും ചങ്ങമ്പുഴ കവിതകൾ രചിച്ചിട്ടുണ്ട്. ആ കവിതകളുടെ സംഗീത മധുരിമയിൽ സഹൃദയ ലോകം മയങ്ങിപ്പോയിട്ടുണ്ട്. ആ അനുഗൃഹീതമായ ഓടക്കുഴലിൽനിന്നും നിർഗ്ഗമിച്ചുകൊണ്ടിരുന്ന സ്വർഗ്ഗീയസംഗീതം കേരളീയരെ ആകമാനം കോൾമയിർകൊള്ളിച്ചിട്ടുണ്ട്. നിരാശയുടെ നെടുവീർപ്പുകളും ആ കവിതകളിൽ സ്ഥലം പിടിച്ചിരുന്നുവെങ്കിൽ അതിനു കാരണവും അദ്ദേഹം പറഞ്ഞിട്ടുണ്ട്.

"ശരിയായിരിയ്ക്കാമീലോകമേററം
നിരുപമാനന്ദിതമായിരിക്കാം
ഹത ഭാഗ്യൻ ഞാൻ പക്ഷെ കണ്ടതെല്ലാം
പരിതാപ പൂരാദിതമായിരുന്നു
എരിയുമെന്നാത്മാവിലേററതെല്ലാം
ചുടുനെടുവീർപ്പുകളായിരുന്നു"

ഇപ്രകാരം വിഷാദാത്മകതവും ആ കവിതകൾക്കു മാററു കൂട്ടിയിരുന്നു. വേദനാനിർഭരമായ ഒരു ഹൃദയത്തിൽനിന്നും അനിയന്ത്രിതമായി പ്രവഹിച്ച ആ ഗാനധാരയിൽ മതിമയങ്ങാത്ത സഹൃദയരില്ല. പക്ഷെ, മരതകപ്പച്ചവിരിച്ച മാമലക്കാടുകളും, പൊട്ടിച്ചിരിക്കുന്ന കാട്ടാറുകളും — ചെഞ്ചോരം പുരണ്ട വാനിടവും— അദ്ദേഹത്തിന്റെ ഹൃദയത്തിൽ ചലനങ്ങൾ ഉണ്ടാക്കിയിരുന്നു. അദ്ദേഹത്തിന്റെ വർണ്ണന ചുരുക്കം ചില വരികളിൽ ഒതുങ്ങി നിൽക്കുന്നു. ചുരുങ്ങിയവാക്കുകളിൽ മനംകവരുന്ന പല സുന്ദരരംഗങ്ങളും അദ്ദേഹത്തിനു വർണ്ണിക്കുവാൻ സാധിക്കുന്നു. വസന്തകാലത്തിലേ ഒരു കാനനരംഗം അദ്ദേഹം വർണ്ണിച്ചിരിക്കുന്നതു നോക്കുക:—

"ആ വനവീഥികളീവസന്ത,
ശ്രീവിലാസത്തിൽ തെളിഞ്ഞിരിക്കും;
ഇപ്പോഴവിടത്തെ മാമരങ്ങൾ;
പുഷ്പങ്ങൾകൊണ്ടു നിറഞ്ഞിരിക്കും.
അങ്ങിപ്പോളോമൽക്കുയിലിണകൾ
സംഗീതം പെയ്യുകയായിരിക്കും
പുഷ്പനികുഞ്ജങ്ങളാകമാനം;
തല്പതലങ്ങൾ വിരിച്ചിരിക്കും
കൊച്ചുപൂഞ്ചോലകൾ വെൺനുരയാൽ
പൊട്ടിച്ചിരിക്കുകയായിരിക്കും."

ഇത്രക്കു കലാസുന്ദരമായി ആ കാനനത്തെ വർണ്ണിക്കുവാൻ ആർക്കാണു സാധിക്കുക?

ചങ്ങമ്പുഴക്കവിതകൾ ആശയസുരഭിലങ്ങളായിരുന്നു എന്നതാണ് മറെറാരു പ്രത്യേകത. ഗഹനങ്ങളായ ആശയങ്ങളെ കലാസുഭഗതയോടുകൂടി ചിത്രീകരിക്കുവാൻ അദ്ദേഹത്തിനു സാധിച്ചിരുന്നു. ഉദാഹരണം നോക്കുക:—

"പുഞ്ചിരിതൂകി പൊന്നുഷസ്സിലെ
പിഞ്ചുമേഘങ്ങളെത്തുമ്പോൾ
ആരുശങ്കിക്കുമായവക്കുള്ളിൽ;
കൂരിരിൽപ്പടർപ്പുണ്ടെന്ന്"— ഇപ്രകാരം ആശയസുരഭിലങ്ങളായ കവിതകൾ രചിക്കുന്നതിൽ ചങ്ങമ്പുഴയ്ക്കുള്ള പാടവം പ്രശംസനീയമായിരുന്നു.

ചങ്ങമ്പുഴക്കവിതകളുടെ മറെറാരു പ്രത്യേകത അതിന്റെ പദലാളിത്യമാണ്— പണ്ഡിതനും, പാമരനും ഒരുപോലെ ആസ്വാദ്യങ്ങളായിരുന്നു ആ കവിതകൾ. പുറവുപാട്ടുകളെ ലളിതസുന്ദരമായ ഭാഷയിൽ വർണ്ണിക്കുവാനുള്ള അദ്ദേഹത്തിന്റെ അസാധാരണ പാടവം സുവിദിതമാണ്. പക്ഷേ ആ തേഞ്ചോരും ഗീതങ്ങൾ വേണ്ടുവോളം ആസ്വദിക്കുവാൻ കേരളീയർക്കു ഭാഗ്യമുണ്ടായില്ല. ആ പുംസ്കോകിലം, തന്റെ പാട്ടുനിറുത്തി അനന്തമായ വിശാലതയിലേക്കു പറന്നുപോയി — ചങ്ങമ്പുഴയുടെ വേർപാട് കേരളത്തിന് അപരിഹാര്യമായ നഷ്ടമാണ്. പക്ഷേ ആ കവിതകളുടെ മനോഹാരിതയിലൂടെ അദ്ദേഹമിന്നും ജീവിക്കുന്നു.

ഇതോ പുരോഗമനം?

(GEORGE MATHEW, ELENGICAL II U. C.)

മഹത്തായ മനുഷ്യസമുദായത്തിലെ ഓരോ വ്യക്തിയ്ക്കും ചില അവകാശങ്ങളും കടമകളും ഉണ്ട്. എല്ലാ വ്യക്തികളുടേയും അവകാശങ്ങളും കടമകളും ഒന്നുതന്നെയല്ല; വിഭിന്നങ്ങളാണ്. കലാകാരന് വിശിഷ്യാ സാഹിത്യകാരന് മനുഷ്യസമുദായത്തിൽ എന്നെന്നും സമുന്നതമായ ഒരു സ്ഥാനമുണ്ട്. അതിന് കാരണം സാഹിത്യകാരന്റെ പ്രേരണാശക്തി സ്ഥലകാലസീമകളെ അതിലംഘിച്ച് നിലകൊള്ളുന്നുവെന്നുള്ളതാണ്. ഇപ്രകാരമുള്ള അവന്റെ കടമകളും മഹനീയങ്ങളാണ്. സമുദായത്തെ പുരോഗതിയുടെ പന്ഥാവിൽക്കൂടി മുന്നോട്ട് നയിക്കുന്ന കാര്യത്തിൽ അവന് ഗണനീയമായ പങ്ക് വഹിക്കുവാനുണ്ട്. അതാതു കാലത്ത് സമുദായ ശരീരത്തിൽ കാണുന്ന പുഴുക്കുത്തുകൾക്ക് നിവാരണം കണ്ടുപിടിക്കേണ്ടതും കാലാനുസൃതമായി സമുദായാഭിവൃദ്ധിയ്ക്കുതകുന്ന പരിഷ്കാരങ്ങൾക്ക് നേതൃത്വം നല്കേണ്ടതും ഒരു യഥാർത്ഥസാഹിത്യകാരന്റെ കടമ മാത്രമാണ്. മലയാളസാഹിത്യംതന്നെ ഇതിന് മതിയായ തെളിവു തരുന്നുണ്ട്.

മലയാള ഭാഷയുടേയും ഭാഷാസാഹിത്യത്തിന്റേയും പിതാവായ എഴുത്തച്ഛന്റെ കാലത്തുപോലും സാമുദായികരംഗത്ത് അസഹനീയങ്ങളായ അസമത്വങ്ങളും അനീതികളും നടമാടിയിരുന്നു. ഇന്നത്തെ പുരോഗമനക്കാരനെപ്പോലെ രക്തപങ്കിലമായ വിപ്ലവത്തിലേയ്ക്ക് ജനതതിയെ നയിക്കുകയല്ല അദ്ദേഹം ചെയ്തതു്. പിന്നെയോ സത്യത്തിനും സന്മാർഗ്ഗനിയമങ്ങൾക്കും അണുവും കോട്ടംതട്ടാതെ വർഗ്ഗമേധാവിത്വത്തേയും പിന്തിരിപ്പൻ ശക്തികളേയും സമുദായത്തിൽനിന്നും ഉച്ചാടനം ചെയ്യുവാൻ അദ്ദേഹത്തിന് സാധിച്ചു. അതു മാത്രമോ? ഭക്തിരസപ്രധാനങ്ങളായ കൃതികൾകൊണ്ട് കേരളീയജനതയെ സാന്മാർഗ്ഗികസരണിയിലൂടെ അതിദൂരം മുന്നോട്ട് നയിക്കുവാനും അദ്ദേഹത്തിന് കഴിഞ്ഞു. ഇപ്രകാരം സന്മാർഗ്ഗത്തേയും ധാർമ്മികനിയമങ്ങളേയും ചോദ്യം ചെയ്യാതെ കേരളീയരെ പുരോഗതിയിലേയ്ക്ക് നയിച്ചു എന്നുള്ളതിലാണ് എഴുത്തച്ഛന്റെ വിജയം അടങ്ങിയിരിക്കുന്നതു്. അതുകൊണ്ടു തന്നെയാണ് കേരളീയജനതയുടെ ഹൃദയക്ഷേത്രത്തിൽ കാലത്തിന്റെ കാലടികളെ പിന്നിട്ടുകൊണ്ട് അദ്ദേഹം പൂജിക്കപ്പെടുന്നതും.

പുരോഗമനംകൊണ്ട് ഉദ്ദേശിക്കുന്ന കാര്യങ്ങൾ സാധിച്ച കുഞ്ചന്റെ കൃതികളും വേറെ ഉദാഹരണങ്ങളാണ്. കുഞ്ചൻനമ്പ്യാരുടെ കാലത്തും സമുദായത്തിൽ അധർമ്മങ്ങളും അനാചാരങ്ങളും ഉടനീളം വ്യാപിച്ചിരുന്നു. ഫലിതത്തോടുകൂടിയുള്ള പരിഹാസ കവനത്താൽ സമുദായഗാത്രത്തിലെ വ്രണങ്ങളെ പൊറുപ്പിക്കുവാൻ നമ്പ്യാർക്ക് കഴിഞ്ഞിട്ടുണ്ടെന്ന് സ്പഷ്ടമാണ്. കഥാപാത്രങ്ങൾ മുഖേന ജനസാമാന്യത്തിൽ സന്മാർഗ്ഗബോധം വളർത്തുവാനുള്ള അദ്ദേഹത്തിന്റെ മഹനീയസംരംഭവും വിജയമകുടം ചൂടിയതായി നാം കാണുന്നു.

മലയാളസാഹിത്യം ഇപ്രകാരം പുരോഗമിച്ചിരുന്നുവെന്ന് ഭാഷാചരിത്രത്തിലേയ്ക്ക് കണ്ണോടിക്കുന്ന ഏതൊരുവനും കാണുവാൻ സാധിക്കും. കാലത്തിന്റെ തിരശ്ശീലയ്ക്കുള്ളിൽ നില്ക്കുന്നതുകൊണ്ടോ, ഇന്നത്തെ "ചില പുരോഗമനക്കാർ" പിന്തിരിപ്പനെന്ന് മുദ്ര അടിക്കുന്നതുകൊണ്ടോ അവയുടെ യഥാർത്ഥത്തിലുള്ള പുതുമയോ മഹിമയോ നഷ്ടപ്പെടുന്നില്ല. പ്രത്യുത

ഇന്നത്തെ "പുരോഗമ"നമാണ് അവക്കടിമപ്പെടുന്നത്. അവരുടെ കൃതികളെ പഴമയുടെ വാഴ്മുദ്ര അടിക്കുംതോറും അവ ഇന്നത്തെ പുരോഗമനക്കാരൻെറ മുമ്പിൽ ഉത്തരം ലഭിക്കാത്ത ചോദ്യചിഹ്നമായി വളരുകയാണ്.

ഇന്ന് യഥാർത്ഥ കലാകാരൻെറ കടമകൾ നിറവേററുവാനെന്നുൽഘോഷിച്ചുകൊണ്ട് ഒരു കൂട്ടം പുരോഗമനക്കാർ മുന്നോട്ടു വന്നിട്ടുണ്ട്. സർവ്വശക്തൻ സമുദായസേവനാർത്ഥം തങ്ങൾക്കു നല്കിയ കഴിവുകളെ വ്യഭിചരിപ്പിക്കുകയാണ് ഇക്കൂട്ടർ ചെയ്യുന്നത്. അഭിവന്ദ്യ മാതാപിതാക്കളോ സഹോദരീസഹോദരങ്ങളോ ഉൾക്കൊള്ളുന്ന ഭവനങ്ങളിൽ പ്രവേശനം നല്കുവാൻ യോഗ്യതയുള്ള ഒരൊററ ഗ്രന്ഥമെങ്കിലും ഈ "പുരോഗമന"ക്കാരിൽനിന്നും പുറപ്പെട്ടിട്ടില്ലെന്നുള്ളത് ലജ്ജാകരവും വേദനാജനകവുമായ ഒരു പരമാർത്ഥം മാത്രമാണ്. മനുഷ്യനിൽ ലീനമായിക്കിടക്കുന്ന അധമവികാരങ്ങളെ തട്ടിയുണർത്തി മനുഷ്യനെ മൃഗതുല്യം അധഃപതിപ്പിക്കുകയാണ് ഇന്നിവർ ചെയ്യുന്നത്. ജഡികാഭിലാഷങ്ങളുടെ മുമ്പിൽ സാന്മാർഗ്ഗികവും ധാർമ്മികവുമായ സകലത്തേയും ബലി കഴിക്കുവാൻ ഇക്കൂട്ടർ പ്രേരണ നല്കുന്നു. സാംസ്കാരിക രംഗത്ത് ഗോപ്യമായിരിക്കേണ്ട സകലത്തേയും കുത്തിപ്പൊക്കിക്കൊണ്ടുവന്ന് സമുദായമദ്ധ്യത്തിൽ ദുർഗ്ഗന്ധം പരത്തുന്നത് സമുദായസേവനമായി ഇവർ വിചാരിക്കുന്നു. ജഡികാഭിലാഷങ്ങളിലേയ്ക്കുള്ള മനുഷ്യൻെറ ചാച്ചിലിനെ – ആ ബലഹീനതയെ ചൂഷണം ചെയ്യുന്നത് സ്വാർത്ഥതാപൂർത്തീകരണത്തിന് പററിയ മാർഗ്ഗമാണെന്ന് അവർ കണ്ടുകഴിഞ്ഞു. അങ്ങനെ "സ്വന്തം കാര്യം സിന്ദാബാദ്" എന്ന പ്രമാണം, മഹനീയവും നിർമ്മലവുമായിരിക്കേണ്ട സാഹിത്യവേദിയെ ലജ്ജയുടെ കണികപോലുമില്ലാതെ ആഭാസത്തരങ്ങളാൽ ആവരണം ചെയ്യുന്നതിന് ഇവരെ പ്രേരിപ്പിക്കുന്നു.

ഇന്ന് നിലവിലിരിക്കുന്ന ദുഷിച്ച വ്യവസ്ഥിതികളുടെ പേരിൽ മുതലെടുക്കുവാനാണ് "പുരോഗമനക്കാരൻ" അടുത്തതായി ശ്രമിച്ചുകൊണ്ടിരിക്കുന്നത്. "പുരോഗമനക്കാരു"ടെ ലോകത്തിൽ സമ്പൽസമൃദ്ധിയുടേയും പ്രതാപത്തിൻേറയും അത്യുന്നതശിഖരത്തിൽ വിരാജിക്കുന്നവരും ക്രൂരത മൂർത്തീകരിച്ചവരുമായ ഏതാനും മുതലാളിമാരും കഷ്ടപ്പാടുകളുടേയും ദാരിദ്ര്യത്തിൻെറയും അഗാധതയിൽ ഉഴലുന്ന അനേകലക്ഷം മർദ്ദിതരും മാത്രമെയുള്ളു. സമുദായത്തിൻെറ ഇപ്രകാരമുള്ള അയഥാർത്ഥ ചിത്രം അവതരിപ്പിച്ച് വിപ്ലവമനസ്ഥിതിയും വിദ്വേഷാഗ്നിയും ജനതാമദ്ധ്യത്തിൽ ഉളവാക്കുകയാണ് അവൻ ചെയ്യുന്നത്. തൽഫലമായി വ്യവസായിക രംഗത്തും വിദ്യാഭ്യാസരംഗത്തും നമുക്കുണ്ടായിട്ടുള്ള അധഃപതനം വർണ്ണനാതീതമാണ്.

ഈശ്വരവിശ്വാസം നിലവിലിരിക്കുന്ന ജനതയുടെ മുമ്പിൽ തങ്ങളുടെ "മുതലെടുക്കൽ പ്രസ്ഥാനം" വിജയിക്കുവാൻ പോകുന്നില്ലെന്ന് അവക്കറിയാം. ആസ്തിക്യബോധത്തെ സമുദായമദ്ധ്യത്തിൽനിന്നും ആട്ടിപ്പായിച്ചാൽ സാന്മാർഗ്ഗികവും ധാർമ്മികവുമായ നിയമങ്ങൾക്ക് സ്വതവെ സ്ഥാനമില്ലാതാകുമെന്നും, തങ്ങളുടെ സംരഭങ്ങൾ വിജയമകുടം ചൂടുമെന്നും അവന്നറിയാം. ഇതിലേയ്ക്കായി അവർ തീവ്രശ്രമം ചെയ്തുകൊണ്ടിരിക്കുകയാണ്.

ഇപ്രകാരം ജഗന്നിയന്താവിൻെറ ആസ്തിക്യത്തെ ചോദ്യംചെയ്തുകൊണ്ടു സന്മാർഗ്ഗികവും ധാർമ്മികവുമായ സകല നിയമങ്ങളേയും ചവുട്ടിമെതിച്ചുകൊണ്ടുമുള്ള ഇന്നത്തെ പുരോഗമനക്കാരൻെറ പോക്കുകണ്ട് ജനത്തതി ചോദിക്കുകയാണ് "ഇതോ പുരോഗമന"മെന്ന്.

COLLEGE SOCIETIES 1952-'53

The Literary & Debating Society

On Thursday the 17th July '52 the day-scholars elected their representative. With that election the four secretaries K. V. Natarajan, V Hons. (representing the day-scholars), R. Kasturi, V Hons. (Clive's), N. K. Prabhakara Rao, V Hons. (New Hostel) and A. M. X. Irudayaraj, IV U.C. (Sacred Heart) assumed office.

On July 18th Rev. Fr. Jerome D'Souza, S.J., delivered the inaugural address. The most eloquent and mellifluous speaker gave a vivid account of the organisation and the work of the United Nations. Rev. Fr. Rector presided over the function.

On July 26th Rev. Fr. T. N. Siqueira, S.J., who returned from his European tour spoke on University life in Europe to-day. He gave a clear account of the life and courses of study in the Western Centres of learning.

On the same day we sent a group of five students to take part in the Quiz programme of A. I. R. Tiruchi. We secured the greatest number of points.

On August 16th we turned our attention to the discussion of a vital national problem, viz., "The division of India into linguistic provinces will not be conducive to the unity and general welfare of the Nation." The motion was sponsored by R. Stanislaus, IV U.C. and seconded by P. C. James, V Hons.; and opposed by Tapasiraman, V Hons. and V. Aravamuthan, III Hons. After an interesting discussion the House passed the motion. Mr. Joseph Chinnappa, M.A., was in the chair.

On the same day we sent a group of three students to participate in a novel programme of the A. I. R.—'University Club.'

On August 26th the students of the Intermediate classes debated the question whether 'the scientists are responsible for the chaos in the world to-day.' Paldano, I U.C. and Swampillai, II U.C. and a host of others discussed the motion. Finally the House recorded that the scientists are not responsible. Mr. Doraisamy, M.A., was in the chair.

On October 8th we had a novel programme—a quiz programme on the college platform. Rev. Fr. Bernard J. Coyle, S.J., was the quiz-master. As many as forty students participated. They were divided

into two groups. The quiz-master with his inimitable infectious Irish humour made the programme very lively.

On October 9th Miss Sexton, Cultural Affairs officer and the officer in charge of exchange of persons programme of U.S.I.S. Madras, spoke on ' Student life in America.' Rev. Fr. F. Morais, S.J., was in the chair. With a film show on the same topic the meeting came to a close.

On October 11th Dr. Alfred G. Fisk, Professor of Philosophy, San Francisco State College, California, gave a stimulating and highly interesting talk on ' Current world problems.' His analysis was characterised by his extreme frankess, gusto, acumen and objective outlook. Rev. Fr. T. N. Siqueira, S.J., was in the chair.

On the same day we sent a team of five students to take part in the A. I. R. quiz programme. It is needless to say that we secured the maximum-points.

On October 14th we made a selection of two students L. Rengarajan, IV Hons. and S. D. Francis Bibian, IV Hons. to represent our college at the University Intercollegiate oratorical contest.

On October 20th we celebrated the U. N. Day along with the Rotarians of Tiruchi. Mr. Howard F. Needham, Vice-consul U. S. I. S., Madras., Rev. Fr. T. N. Siqueira, S.J. and Mr. H. Ananthanarayanan, District Judge, Tiruchi spoke on ths achievements of the U.N. in different spheres. Dr. Kalamegham presided over the function.

On October 23rd we held a contest to select two speakers to represent our college at the Rotary Elocusion Competition. R. Stanislaus, IV U.C. and E. H. Valson, IV U.C. were selected.

On November 7th V. Viswanathan, IV U.C., read a paper on Robert Browning.' Mr. Joseph Chinnappa, M.A., was in the chair.

On November 14th the junior classes discussed the motion that the influence of cinema is more harmful than beneficial.' S. Renganathan, II U.C., supported by Kiupakaran, II U.C., moved the motion. Paldano, I U.C. and Chandraprakasan, I U.C., opposed the motion. The motion was lost. Mr. Stephen, M.A., was in the chair.

On January 15th (1953) there was an interesting debate between a visiting British team consisting of Mr. Derek Torr of Birmingham University, Mr. James Forrester of Edinburgh University and Mr. Alan John Smith of London University, and the Tiruchi team consisting of Professor Thomas Srinivasan, Miss Bhaskari Raja of Holy Cross and R. Stanislaus, IV U.C. "Absolute democracy is absolute anarchy" was the theme of debate. Rev. Fr. Bernard J. Coyle, S.J., was in the chair. The motion was lost by an overwhelming majority.

On January 17th we sent a group of five students to take part in the A. I. R. quiz programme.

On January 29th we held a contest and selected two speakers Chandraprakasan, I U.C. and E. H. Valson, IV U.C. to represent our college at the forthcoming Rt. Hon. V. S. Srinivasa Sastri, Gold Medal English oratorical contest at Kumbakonam.

A. M. X. HIRUDAYARAJ, IV U.C.,
R. KASTHOORI, V (Hons).,
N. K. PRABHAKARA RAO, V (Hons.),
K. V. NATARAJAN, V (Hons.),
Secretaries.

The Malayalee Samajam

Mr. T. K. Devassia, M.A., is the President of the Samajam. Mr. N. A. Ouseph, IV U.C. and Mr. P. A. Nainan, IV U.C., were elected secretaries for the year (1952–'53) from the S. H. Hostel and New Hostel respectively.

The inaugural address was delivered on 28th July 1952 by Rev. Fr. Benedict, M.A., O.I.C., Vice-Principal, Mar Ivanios College. He laid emphasis on the need of the Malayalees advancing more and more in the field of education and politics. On the same occasion Mr. K. A. John, B.A., moved a resolution acknowledging our hearty condolence on the premature demise of Profs. M. P. Paul and Godavarma, two distinguished personalities in the sphere of Malayalam literature.

The first debate was held on 14th Aug. 1952, with Prof. P. R. Subramannyam, M.A., as President. Mr. E. H. Valsan and his supporter Mr. K. P. Mathai moved the proposition that "The foreign policy of India leads us to International Peace." Mr. P. G. Gorge and Mr. Mathew Chandy opposed. The house favoured the proposition

We have not been backward in discussing subjects of economic interest. On 28th Aug. 1952, another debate was held under the presidentship of Mr. P. A. Daniel, B.Sc. Mr. T. K. Kuruvilla and Mr. C. J. Joseph introduced the proposition that "In the present situation of India, land limitation is necessary for the economic stability of the country." Mr. P. C. Chacko and Mr. E. V. Joseph opposed. The proposition was defeated by a narrow majority.

"Hindi being accepted as the national language of India is not wise" was the topic of the debate, held on 7th Oct. 1952. Prof. K. V. Mathai, M.A., took the chair. Mr. George M. Elengical and Mr. P. T. Jacob were the movers and Mr. V. S. Joy and Mr. M. L. James the opposers. The proposition was carried by an over-whelming majority.

An extra-ordinary meeting was conducted under the Presidentship of Mr. T. K. Devassia, M.A., on 16th Oct. 1952. Mr. P. A. Daniel, B.Sc., spoke on "The Modern Malayalam Literature." The speaker stressed the need of good and edifying literature. He deplored the practice of writing prosaic and misleading literature at the expense of artistical excellence.

"Art is for man and not art for art" was discussed in a debate held under the leadership of Mr. K. A. John, B.A., on 27th Oct. 1952. Mr. Joseph Alex and Mr. V. V. Joseph moved and Mr. Abraham Verghese and Mr. Manc C. John opposed the proposition. The resolution was defeated.

Mr. E. H. Valsan and Mr. Chacko Mathew were selected to compete in the Inter-collegiate debate held under the auspices of the University. Mr. E. H. Valsan got selection in the preliminary competition but was defeated in the finals.

On 20th Jan. 1953, a grand debate of the Malayalee Staff and students was conducted under the presidentship of Prof. Elias, M.A., Jamal Mohamet College. Mr. P. J. Joseph, B.Sc., together with Mr. P. C. James moved the resolution that "U. N. O. is not adequate to establish International Peace." Mr. P. C. Chacko and Mr. M. V. George opposed. The House favoured the proposition. Mr. Elias delivered an eloquent and enlightening speech. We are extremely proud to mention that such a debate of the staff and students combined is an unprecedented event in the history of the Malayalee Samajam.

The audience and the supplementary speakers in each meeting were very satisfactory. We cannot but pay our compliments to the Intermediate students for their great enthusiasm that was displayed in all our meetings. Finally we extend our heartfelt thanks to all those who have contributed to make the Malayalee Samajam a grand success. The report of the subsequent functions will be published in the Annual Record.

N. A. Ouseph, IV U.C.,
P. A. Nainan, IV U.C.,
Secretaries.

The Commerce Association

The inaugural meeting of the above association was held on 21st August, 1952. On that occasion Sri T. Srinivasa Raghavan, M.A., National College, presided, and delivered a lecture on "The Industrial development of India."

An ordinary meeting of the above association was held on the 11th of October, 1952. It was presided over by Mr. R. Sadagopan, IV B.Com., The main speaker was Mr. V. S. Narayanaswamy, IV B.Com., who spoke about "The Community Projects." On this occasion Mr. D. Chandrasekaran also spoke a few words on the same topic.

The second ordinary meeting of the above association was held on Saturday the 8th November, 1952. Mr. V. Subramanian, IV B.Com. took the chair while Mr. R. Krishnaswami, IV B.Com. was the principle talker on "The Trade Position of India."

The third ordinary meeting of the above association was conducted on Tuesday, the 11th November. Mr. M. S. Venkatasubramaniam, IV B.Com. presided and Mr. N. Krishnaswami, III B.Com. spoke on ' Monsoon in India."

A special meeting of the Commerce Association was held on the 15th November, 1952. Rev. Fr. Adisayam, S.J., presided. On that occasion Mr. M. S. Venkatasubramaniam, IV B.Com., delivered a lecture on "The Bank Rate Policy."

T. N. RAMACHANDRAN, IV B.Com.,
J. RADHAKRISHNAN, III B.Com.,
Secretaries.

The Chemistry Association

The activities of this association began with the appointment of secretaries. Mr. K. Narayanaswamy was returned to the office of secretary and Mr. K. A. Jacob was elected to represent the III B.Sc. Class.

The inaugural address of the association was delivered by Mr. V. Baliah, M.Sc., Ph.D. (Stanford), Professor and Head of the Dept. of Chemistry, Annamalai University, on 29th July '52. The subject of the lecture was "The children of Science."

With his rare gift of eloquence, the speaker, dwelt at length on the development of the dye-industry by Henry Perkin and of the electrolytic productions of aluminium by Martin Hall. These two eminent

men, the speaker told us, came of poor parents and laboured under most difficult circumstances with little resources at their command but great hardship to put up with. But they possessed an earnestness and sincerity of purpose of which they might well be proud and which alone gained for them everlasting fame. They are truely the children of science and their example is worthy of emulation.

The meeting was presided over by Prof. A. C. Joseph, M.A., and was largely attended by the students and staff of various colleges in the town.

On 11th Aug. '52 an ordinary meeting was held with Mr. V. Thyagarajan, IV B.Sc. in the chair when Mr. K. S. Narayanan, IV B.Sc., gave an interesting lecture on, 'The different types of glass.'

The first extra-ordinary meeting of the association fell on 29th August '52, when Mr. C. D. Joseph, B.Sc. (Hons.) lecturer in Chemistry of our college delivered a lecture on, 'The Transmutation of Elements.'

The lecturer traced the attempts at transmutation of elements which began in the days of the Alchemists who were in search of the 'Elixir of Life' and the revival and development of these efforts in the subsequent centuries. He explained the electronic structure of matter and spoke at length on radio activity which is a process of natural transmutation. He laid stress on the importance of further research on these lines, because 'transmutation' forms the basis of the modern atomic weapon.

In an ordinary meeting of the association held on 13th Oct. '52, Mr. V. Krishnamurthy, IV B.Sc. spoke on, 'Chemistry in medicine.' Mr. K. S. Ramamurthy took the chair. The speaker discussed the synthesis of the more important modern medicines like sulphone drugs, Piperzine compounds, Saly cylamide employed in the cure of diseases like leprosy, rheumatic disorders and tuberculosis. He explained then, "In no sphere of life has this new chemical knowledge been more strikingly applied than in the fields of medicine and surgery; chemistry is the hand-maid of medicine."

On 10th Nov. '52 Mr. K. Narayanaswamy, IV B.Sc., delivered a lecturer on, 'The large scale production of Penicillin.' As many other discoveries, the discovery of this marvel drug was entirely out of an accident. The credit of the discovery is however attributed to Prof. Alexander Fleming, a living British scientist. Penicillin was later developed by a team of British scientists under Prof. Howard Florey until 1940 when its great healing effects were reported by Prof. Chain and his co-workers.

The meeting was presided over by Mr. Rambhatla S. Viswanath, IV B.Sc.

'The Iron and Steel industries' formed the subject of a very interesting lecture by Mr. N. Ramaswamy, IV B.Sc., delivered on 12th Jan. '53. Mr. D. Ramachandran, IV B.Sc., presided.

Under the auspices of the association, Mr. C. K. Ramakrishnan, M.A., Senior lecturer in inorganic chemistry of our college gave two lectures one on 16th and the other on 19th Jan. '53. The subject of the two lectures was, 'The Synthetic Age.' In the first lecture he dealt mainly with inorganic synthetic products like NH_3 (Haber), HNO_3 (Birkeland and Eyde) etc. Priestly has stated that, 'More is owing to what we call chance than to any proper design or pre-conceived theory.' The speaker illustrated this by reference to various discoveries that were made quite accidentally. The most remarkable of these was the invention of saccharine by two American scientists.

After hard work in their laboratory they sat for tea and found it unusually sweet. First they blamed their laundress but later tested all the chemicals they had prepared and discerned the formation of this substance, so invaluable to diabetic-sufferers.

In the lecture on 19th Jan. '53, he described the synthesis of several organic substances like plastics, dye-stuffs etc. that form the basis of all the modern amenities of civilisation.

The meeting was largely attended by the students and staff of various colleges in the town.

In an ordinary meeting of the association held on 24th Jan. '53, Mr. D. Ramachandran, IV B.Sc., delivered a lecture on, 'Chemistry in Nature.' Mr. K. S. Ramamurthy, IV B.Sc., presided. As Wordsworth has said in one of his famous sonnets, 'Little we see in nature that is ours.' A chemist could find greatest interest and instruction if only he cares to learn the complexity of the chemical reactions taking place in living cells. They are so complex in some cases that even in this atomic age when human ingenuity has disintegrated the atom, they cannot be explained.

Under the auspices of the association, two 'educational excursions' were arranged and successfully carried out.

Led by Messrs. C. D. Joseph, B.Sc. (Hons.) and V. Ramachandran, B.Sc. the members of the association visited the Hindustan Vanaspati Mfg. Co., at Pudur and studied the manufacture of the artificial ghee by a process of hydrogenation.

An excursion to Alwaye during Michaelmas holidays is perhaps the most memorial event in the activities of the association. We left Trichy in the night of 11th Sep. '52 and reached Alwaye the next

day at about noon. We stayed at this beautiful little town, rich in its natural scenery, for three days and were greatly benefitted by visits of the following places in and about Alwaye. The Standard Pottery Works, The Indian Aluminium Company, The Ogale Glass Factory, Fertilizers and Chemicals, The Travancore Rayons. This last company is the pioneer producer of Rayon Silk in India. This tour will ever remain in our memory. It was most entertaining and instructive.

K. NARAYANASAMY. IV B.Sc.,
K. A. JACOB, III B.Sc.,
Secretaries.

The Physical Society

At a business meeting on 7 July '52 S. Natarajan, IV B.Sc. Hons. and T. S. Sambaji, IV B.Sc. were elected secretaries for the senior section and P. Venkataraman, II U.C. and P. S. Gopalan, I U.C. for the junior section.

The Inaugural Address was delivered by Mr. H. K. Ramaswamy, B.A., Mem., A.I.E.E., M.I.E., (Deputy Chief Engineer S.M.E.S. Ltd.,) on 24 July 1952 with Rev. Fr. J. B. Rajam, S.J. in the chair, on "Electricity in the Service of Man."

On 18 August, Krishnan, V B.Sc. (Hons.) gave a lecture on "Through Space and Time." S. Narayanamoorthy of the same class was in the chair.

We started our series of tours this year with a visit to Bhavaninagar between 12–9–52 to 15–9–52. The party was led by Mr. N. Anantha-krishnan, B.A. (Hons.) There we saw the construction of the Lower Bhavani Project, nearing completion. On our way we stayed in Coimbatore for one day and visited the various professional colleges there, and also Mr. G. D. Naidu's exhibition. Rev. Fr. J. B. Rajam, S.J. accompanied the party.

At an extraordinary meeting held on 14 October, Mr. K. Anantha-badmanabhan, B.Sc. (Hons.) gave an interesting lecture on "Atmospheric Electricity."

On 7 November, Rev. Fr. L. F. Rasquina, S.J. delivered a lecture on "Man's Conquest of Nature", L. Rangarajan, IV B.Sc. (Hons.) presiding.

"The Atom and its Energy" was the subject of a talk by T. Rajagopalan, IV B.Sc. on 11 November '52. W. D. M. Anbudaiyan, IV B.Sc. occupied the chair.

19 November '52 found a party of B.Sc. pass course students in Thiruvarumbur A. I. R. broadcasting station. The party was led by Mr. Rangaswamy of the staff. On the eve of the same day, the party visited the A. I. R. studio situated in the Cantonment. It was a pleasant and useful excursion.

On 22 November T. V. Venkateswaran, IV B.Sc. (Hons.) gave a lecture on "Applications of Photo Electricity." M. S. Subharaman, IV B.Sc. (Hons.) presided.

A party of B.Sc. (Hons.) students led by Mr. K. Ananthabadmanabhan visited the Broadcasting Station and Studio on 26–11–52.

On 17 January 1953 Mr. N. Ananthakrishna Iyer, B.A. (Hons.) delivered an enlightening lecture on "Acceleration of Charged Particles to Millions of Electron-Volts." During his lecture he indicated how the particles were accelerated in earlier days and how this process is carried on in modern times.

On 23 January '53, Venkatesan, IV B.Sc. (Hons.) gave a brilliant lecture on "Solar Physics." N. K. Ranganathan, IV B.Sc. (Hons.) presided over the meeting.

Under the presidentship of Mr. N. Ananthakrishna Iyer, B.A. (Hons.) a debate was held on 7–2–53. The subject was "The freedom of the individual is essential for real scientific progress." The mover of the resolution was Mr. Krishnan, V (Hons.) and he was supported by Mr. Rajan, III (Hons.) Mr. L. Rangarajan, IV (Hons.) led the opposition supported by Mr. S. Natarajan, IV (Hons.). There were many supplementary speakers. The proposition was carried by a large margin.

L. Rangarajan, IV (Hons.) delivered a lecture on "Tensor Calculus" on 12–2–'53, when Mr. N. Ananthakrishna Iyer, B.A. (Hons.), took the chair.

The valedictory address of the Society was delivered on 14–2–53 by Mr. G. D. Naidu, the "Industrial Scientist" of Coimbatore. The subject of the address was "The Duty of the Students." The meeting was presided over by Rev. Fr. Rector. The speaker was introduced by Rev. Fr. J. B. Rajam, S.J., D.Sc.

Essay Competition for the year 1952–'53

The topics for this year's essay competition were:

Honours:	Acoustics of Buildings.
Pass course:	Infra-red spectroscopy.
Intermediate:	Power and Production.

The following were the prize winners:

Hons.	*Ist Prize:*	N. R. Ranganathan, IV (Hons.)
"	*2nd Prize:*	L. Rangarajan, IV (Hons.) M. S. Subbaraman, P.G.
Pass course:	*Ist Prize:*	T. Rajagopalan, IV B.Sc.
"	*2nd Prize:*	C. S. Vaitheeswaran, III B.Sc.
Intermediate:	*Ist Prize:*	R. Kirubakaran, II U.C.
"	*2nd Prize:*	R. Venkatakrishnan, II U.C.

S. NATARAJAN,
T. S. SAMBAJI,
Secretaries.

Samskrit Samajam

The activities of the Samajam for the academic year 1952–53 began with the election of the Secretaries. B. J. Lakshminarayan, IV U.C. and B. Narayanaswamy, II U.C. were elected secretaries while III U.C. and I U.C. were duly represented by T. V. Satyanarayanan and V. Natarajan respectively.

The inaugural address was delivered by Shri A. Srinivasa Raghavan, M.A., Professor of Samskrit, Rajah's College, Pudukottai, on Monday, 28th July, 1952 at 5 p.m. "Renaissance in Samskrit" formed the subject of his learned speech.

An extra-ordinary meeting was held on Monday, 11th August, 1952 at 4-45 p.m., when Shri V. Rajagopalan, M.A., delivered an interesting speech on "Kalidasa." Shri V. Gopala Iyengar, M.A., President of the Samajam, occupied the chair. In the course of his brilliant speech, the speaker discussed at length the date of Kalidasa and dwelt upon some of the excellent features of "Sakuntala."

At an ordinary meeting held on 30th August 1952, under the presidentship of Shri A. Subrahmanyam, M.A., Vice-President of the Samajam, Mr. N. Ramaswamy, IV B.Sc. (Chem.) enlightened the audience on a fresh theme, "Chemistry in Samskrit." The lecture was interesting and informative.

After a lapse of a long interval the members of the Samajam assembled in Room No. 30 on Saturday, 15th November 1952, at 4-45 p.m. to listen to the speech of Mr. N. Aravamudhan, III Hons. (Econs.) The theme of his speech was "Valmiki's outlook on life." Shri S. Ramakrishnan, M.A., Lecturer in Mathematics, St. Joseph's College, presided.

On Saturday, 22nd November 1952, at 5 p.m. Mr. V. Sundararajan and Mr. R. Venkatakrishnan, of the Senior Intermediate class conducted a very brilliant discussion about "Prathimanataka of Bhasa." The meeting was presided over by Shri A. Subrahmanyam, M.A., our revered master. Arguing in the manner of professional lawyers, the latter elevated Bhasa to the peaks of the Himalayas while the former pulled the poet to the mire. The debate reminded the audience of the parliamentary debates in the times of Burke, Pitt and other orators.

Shri A. Subrahmanyam, M.A., Vice-President of the Samajam, delivered a very thoughtful speech on, "Jagannatha Pandit", the poet who adorned the court of the Moghul Emperor Shajahan. The speaker paid due honour to the great poet to whom history had not till Saturday, 10th January, 1953 done full justice. His critical appreciation of the poet's works revealed to the audience Jagannatha's rare poetical gifts.

On Monday, 12th January 1953, at 5 p.m., the members listened with rapt attention to the really illuminating and thought-provoking lecture on, "Thoughts from the Gita" delivered by Shri K. Panchapagesan, M.A., L.T., Professor of Mathematics, Seshasayee Institute of Technology, Tennore. Shri T. Thothadri Iyengar, M.A., Professor of Mathematics, St. Joseph's College, adorned the chair. In his wonderfully eloquent speech the learned speaker expatiated on the leading thoughts embedded in the Gita. His highly philosophical discourse was embellished by the chastity and dignity of his language and by his brilliant exposition.

It is proposed to conduct two competitions—one for the Intermediate and another for B.A. classes—in the course of February.

The valedictory address will be delivered one fine evening in the month of February.

B. J. Lakshmi Narayanan, IV U.C.,
B. Narayanaswamy, II U.C.,
Secretaries.

Hindi Samajam

A meeting was held on 25-7-1952, to elect the office-bearers for the academic year 1952-53. Messrs. Marc. C. John, IV U.C. and V. S. Joy, II U.C. were elected as secretaries.

The inaugural address of our Samaj was given by Mr. K. R. Nanjundan, M.A., of the Maharaja's College, Pudukottah on 1-8-'52. He stressed the importance of the study of Hindi and showed its merits, as the national language of India. Mr. S. Gopalan, B.A., B.O.L., took the chair.

An ordinary meeting was held on 18-8-'52 with Mr. V. S. Ouseph, III (Hons.) on the chair. Mr. E. H. Valsan, IV B.A. gave an interesting lecture on the popular topic of the day 'Literature and Peace.' He showed the necessity of peace and quoted various authors to show how they fought for peace.

On 15-10-1952 an ordinary meeting was held under the presidentship of Mr. S. Gopalan, B.A., B.O.L., when Mr. M. Joseph, II U.C. spoke on the serious topic 'India's Problems.' Mr. V. S. Joy, II U.C. also spoke on the same subject.

An extra-ordinary meeting was conducted on 31-10-52. Mr. D. Arokiasamy of St. Joseph's College gave an interesting and instructive talk on 'influence of foreigners on Hindi Literature.' He exposed the influence exercised on Hindi literature by religions.

On 14-11-'52 a large number of students gathered in room No. 23, to hear Janab Anjum Azmi, M.A. (Aligarah), speaking on 'Modern Urdu Literature.' The talented and enthusiastic speaker showed the various aspects of Urdu literature and also exposed the difficulties that confront an Urdu writer. Mr. S. Gopalan, B.A., B.O.L., was the president.

An ordinary meeting of the association was held on 22-11-'52 with Mr. S. R. H. Sundaresan in the chair. Mr. J. Mahadevan, IV U.C. spoke on 'Co-education.' The topic was to undergo heated discussion. Messers E. H. Valsan, IV U.C., K. P. Mathew, II U.C. and V. S. Joy, II U.C. spoke for and against the proposition.

An extra-ordinary meeting was held on 17-1-53 under the presidentship of Mr. S. Gopalan. Mr. P. Jayaraman of E. R. High School spoke on 'Hindi Literature.' He spoke of Hindi's development during the past and present.

We are grateful to our President and Vice-President for their kind guidance and patronage. We also thank those who have co-operated with us.

MARC. C. JOHN, IV U.C.,
V. S. JOY, II U.C.,
Secretaries.

தமிழ்ப்பேரவை

8–7–'52 தமிழ்ப்பேரவைத் துவக்கவிழா நடைபெற்றது லாலி மன்றத்தில். திருச்சிராப்பள்ளி நகராட்சி ஆணையர் உயர்திரு. கீ. இராமலிங்கம், M.A. அவர்கள் தலைமை வகித்து தமிழ் மொழியின் வளர்ச்சிக்குரிய பல்வேறு நெறிகளை விழாச் சொற்பொழிவாக வழங்கிப் பேரவையைத் திறந்து வைத்தார். நகைச்சுவையின் நர்த்தனம் பாராட்டுக்குரியது.

22–7–'52 பேரவையின் அடுத்த கூட்டம் சொற்போட்டி. தயானந்தன், IV U.C. தலைமைதாங்க, "இன்றைய நிலையில் வேண்டுவேது ஜனநாயகமா? சர்வதிகாரமா ?" என்பதுபற்றி சொற்போர் நடந்தது. பேச்சாளர்கள் ரோகேசன், ஸ்தனிஸ்லாஸ், மரியமைக்கல் சேவியர், இரங்கராஜன், இரத்தினசபாபதி. சமுதாய சேவைக்கு ஜனநாயகமே என்றென்றும் தேவையென்று முழங்கப்பட்டது. வெற்றி கொண்டது. பேச்சுக்கலை அதன் உச்சநிலையையடைந்துவிட்டது என்பதைக் கூட்டம் எடைபோட்டுக் கூறிற்று.

9–8–'52 சிறப்புக்கூட்டமொன்று பேரவைத்தலைவர் திரு. ரம்போலா மஸ்கரேனஸ், M.A. அவர்கள் தலைமையில் நிகழ்ந்தது. எழிலார் ஏதேபியா நாடேகி ஆசிரியப்பணியாற்றிமீண்ட திரு. பிளேக், M.A. அவர்கள் அந்நாட்டின் பண்பாடு, கலையில் ஆர்வம், முன்னேற்ற எண்ணம், நாகரீகவேட்கை என்பனபற்றி எண்ணரிய எடுத்துக்காட்டுகளுடன், எல்லாரின் எழிலார் இதயங்களைத்தொடும்படி பேசி மகிழ் வித்தார் மாணவச் செம்மல்களைச் சேவைசெய்யச் செல்மின் என்று செயலாற்றத் தூண்டி.

19–8–'52 தொகைச்சொற்பொழிவு திரு. வெ. மி. சம்மனசு, M.A. அவர்கள் தலைமையில் கூடி நடைபெற்றது. சொற்பொழிவாற்றியோர் இராமலிங்கம், மார்ட்டின், பெரியசாமி, ஜம்தீன். தலைவருரை சுருக்கென சுவையூட்டும் கருத்துச் செறிவினை விரிவாய்க் கொண்டது.

28–10–'52 பாவலன் பாரதி விழா பேச்சுக்கலை வீர நாவலன் கீ. ஆ. பெ. விசுவநாதம் தலைமையில் நடந்தது. திருமதி தங்கம்மாள் பாரதி, லாரன்ஸ் அம்மை யார் கலந்துகொண்டார்கள். லாலி மன்றத்தின் மூலையிலும் காலி இடமில்லை.

24–10–'52 சொற்போட்டி. நடுநிலையாளராக சங். பெர்னண்டோ சுவாமிகள் வீற்றிருந்தனர். போட்டியின் பொருள் "இன்றையச் சூழ்நிலையில் உலகில் சமாதானம் நிலவ முடியுமா ?" பேசியோர் சுப்ரமண்யம், சீனிவாசன், பெப்பின், கந்தசாமி. சமாதானம் நிலவ இயலாது என நிறைவேறியது. பேசியவர்களின் பெருமை பேசவும் பெரிதே.

8–11–'52 வள்ளுவர் விழா கவிஞர் சோமுவின் தலைமையில். திருமதி லில்லி மானுவல், ஜானுபாய் என்ற பெண்மணிகள் பேசினார்கள். . . . வாழ்வோமிந்த நாட்டிலே என்றது பேச்சுக்கலையிலும் மெய்யாக்கப்பட்ட நாள்.

15–11'–52 இலட்சியக்கூட்டம். மருதாசலம், III (Hons.) தலைமைதாங்க, மாணிக்கம், சவரிமுத்து என்பவர்கள் வாழ்வின் இலட்சியம் என்பதைப்பற்றிப்பேசி இலட்சியவாழ்வினைப் படம் பிடித்துக் காட்டினர்.

13–1–'53 கவியரங்கம் திரு. ஐயன்பெருமாள் கோனர் தலைமையில். சிவானந்தம், குமரேசன், இராமலிங்கம், சுப்ரமண்யம், ஹர்துசாமி, நாராயணன் முதலானோர் தத்தம் கவிதைகளை அரங்கேற்றுவித்தனர். இளங்கவிஞர்களின் வளமான கவிதைகளை உளமாற வாழ்த்தி, ஆசானும் கவிஞர் ஓவியம் என்பது பற்றி அருமையான சொற்பொழிவொன்று ஆற்றினர்.

ந. நடராஜன்,	*வ. சிவராஜ சிங்கம்,*
பா. அருளானந்தம்,	*க. நடராசன்,*
ந. பெரியசாமி,	*கி. தங்கவேல்,*

செயலாளர்கள்.

The Botany Association

The Association commenced its activities with the election of the secretaries. At a busineas meeting held on 16th July 1952, under the presidenship of Rev. Fr. Balam, S.J., Mr. Stephen Dorairaj, IV B.A., Mr. George Thomas, III B.Sc., Mr. Guna Rathnan, II U.C. and Mr. Mathew Paul, I U.C. were elected.

The inaugural address of the association was delivered on 16 Aug. 1952, by Prof S. Duraiswamy, M.A., M.Sc., Prof. of Botany, Dr. Alagappa, Chettiar's College, Karaikudi with Rev. Fr. Balam, S.J., in the chair. The subject was " Biological Progress."

The first ordinary meeting was held on 23rd October '52, when Mr. Abraham Varughese, III B.Sc., spoke on "The Study of Living Things." The meeting was presided over by Mr. Visvanathan, B.Sc. (Hons.).

On 7th November '52, Mr. Stephen Dorairaj and Mr. Kannappa Ramasamy of Senior B.A. spoke on "The Adaptations According to Environment" under the presidenship of Capt. T. V. Krishnan, B.Sc. (Hons.) The speakers spoke on the two aspects of the problem.

Another ordinary meeting was held on 14th November '52 when Mr. W. H. Lazarus, M.A., L.T., addressed the students. The subject of his lecture was "Snakes of Interest."

An ordinary meeting was held on 24th January '53 when Mr. Visvanathan, B.Sc. (Hons.), delivered a learned lecture on " Unity in Diversity."

An extra-ordinary meeting was held on 31st January '53 under the presidenship of Rev. Fr. Balam, S.J., when Mr. Mahalingam, B.Sc., lecturer of Botany, Parthasarathi Tutorial College, Tiruchy delivered his address on " Little Bits of Life."

Two educational excursions were arranged this year under the auspicious of the Society. On 18th September 1952, we botanized the nearest jungle round about Vaiyampatti under the guidance of Capt. T. V. Krishnan, B.Sc. (Hons.) and Mr. Rajan, B.Sc.

On 11th December 1952, we went on an interesting tour to Ootacamund. We visited the Government Botanical Gardens of Ooty. and Sim's Park of Coonoor and studied the plants on Doddabetta Peak, the highest in South India. Our thanks are due to Rev. Fr. Balam, S.J., and Mr. Mohammed, but for whose help the tour would not have been the great success that it was.

The secretaries wish to record their heartfelt thanks to the members of the Association for their active co-operation which contributed largely

to the success of the Association. Our thanks are specially due to the president and the Vice-presidents for their sympathy and help.

M. STEPHEN,
K. GUNARATHNAM,
GEORGE THOMAS,
Secretaries.

The Mathematics Association

The annual election of Secretaries marked the commencement of the activities of this Association for the year 1952–'53. A business meeting held under the presidentship of Shri T. Totadri Iyengar, M.A., on the 5th July, 1952 witnessed the unopposed election of Shri S. Raghavan, IV Hons., and Shri V. S. Visvanathan, IV B.A., as the Secretaries of the Association.

The inaugural address for the year was delivered on the 2nd of August, '52 by Dr. K. Rangaswamy, M.A., Ph.D., of the Annamalai University. The erudite Doctor, in the course of his discourse on "Modern u-dimensional Geometry" expounded beautifully his theory that an increase in dimensions would go a long way in lowering certain well-known theorems to the status of easily solvable problems. The learned President of the day was Shri T. Totadri Iyengar, M.A., Professor of Mathematics, St. Joseph's College, Trichinopoly.

A course of four lectures on 'Modern Algebra' was delivered under the united auspices of this Association and the Madras University Honorary Readership Lecture Scheme, by Prof. T. Totadri Iyengar, M.A., Honorary Reader in Mathematics, University of Madras, on the 1st, 2nd, 3rd and 5th instants of October, '52. A chronological survey of the development of 'Modern Algebra', the history behind the repudiation of the long-standing Commutative Law of Algebra and the illustration of the most general algebraical briary operation formed part of the theme.

An ordinary meeting was conducted on the 9th October, '52, when Shri S. Ganesan, V Hons., gave a much-revealing talk on the 'Celestial Bodies Around Us.' Shri K. S. Mathew, V Hons., took the chair.

A delectable discourse on the 'Foundation of Mathematics' was delivered by Shri S. Tapasiraman, V Hons., in an ordinary meeting conducted on the 3rd instant of November, '52, under the presidentship of Shri M. Srinivasamurthy, V Hons. The lecturer of the day dwelt long on the famous Zeno's Paradox and the gradual evolution of present-day Mathematics.

A brilliant lecture on 'Riemann's Surfaces' was given by Shri S. Raghavan, IV Hons. in an ordinary meeting held on the 17th January, '53 under the chairmanship of Shri S. Tapasiraman, V Hons. The discourse touched upon the genesis of Riemann's surface and the beautiful note played by the same in the discussion of Algebraic and Abelian functions in the province of Complex Variables.

The next ordinary meeting was conducted on the 27th January, 1953, when Shri R. Anantharaman, V Hons. lectured beautifully on "Some Problems of Convergence." The excellent method by which the lecturer tackled several bugbear-problems deserved special praise. Shri S. Krishnamurthy, V Hons. presided.

A splendid lecture on 'Inequalities' was given by Shri M. S. Lakshmanan, IV Hons., in an ordinary meeting held on the 31st January, 1953 and presided over by Shri H. Balakrishnan, V Hons. The lecturer laid special stress on the usefulness of inequalities in testing the convergence of series and brought out picturesquely the impressive role played by the inequalities of Hölder and Minkowski, therein.

S. RAGHAVAN, IV Hons.,
V. S. VISVANATHAN, IV B.A.,
Secretaries.

The History and Economics Association

Mr. G. Subrahmanian, V Hons. and Mr. L. G. Netto, IV Hons. were elected Joint Secretaries of the Association for the current academic year.

The inaugural address was delivered by Rev. Fr. De Meulder, S.J., a well-known missionary and social worker of Chota Nagpur, on July 12, 1952, with Rev. Fr. J. Adisayam, S.J., the new President of the Association, in the chair. Speaking on "The Economics of Chota Nagpur", Father De Meulder, S.J., gave a graphic account of the tribal people of the region, emphasising in particular the untold misery they suffered under the Zamindari system. The abolition of the Zamindari system, he pointed out, was a great blessing to the tribal people as it was to the rural masses all over India. There was, however, the danger that, having removed the Zamindars, the government might put new masters over the peasants. This was implied in the proposals put forward from time to time such as large scale farming by jointstock companies, collective farming etc. Uttering a warning against that danger, the lecturer said that only by a system of peasant proprietorship

could any lasting benefit be conferred on the tribal people. In conclusion he appealed to one and all to cooperate with the government in securing for the people of India the benefit of sound economic and social reforms. The president congratulated the speaker on his spirited address and paid a tribute to the splendid work of the Belgian missionaries among the tribal people of Chota Nagpur, particularly the marvels they had achieved in and through the cooperative movement.

An extraordinary meeting was held on July 26, 1952 when Mr. L. R. Thambe, Public Relations Officer, The Vanaspathi Manufacturers' Association of India, spoke on the Vanaspathi Industry in India. Rev. Fr. J. Adisayam, S.J. presided. The lecturer reviewed the progress of the industry and indicated the large scope it had for further expansion. He dwelt at length on the advantages of the industry to the country at large. He answered several questions put to him at the end of the lecture.

At an ordinary meeting held on August 13, 1952, Mr. M. Arokiasamy, M.A. spoke from the chair on "The Sterling Crisis." Making a brief survey of the history of the Sterling area, he dealt with the problems that constituted the present Sterling crisis and critically examined the various proposals made in order to resolve the crisis. Though some temporary relief might be afforded by certain measures, he pointed out, a permanent solution was possible through greater productivity and economy in the Sterling area countries.

Mr. K. V. Natarajan, V Hons. read a paper on "The Colombo Plan" on October 22, 1952 and Mr. R. P. Purushotaman, V Hons. read another paper on "The Community Projects." Two more papers were read, one by Mr. Hubert Pavamani, V Hons. on "Financing Economic Development in India" and the other by Mr. R. Rajagopalan, V Hons. on "The Sterling Area", on 15-1-'53 and 17-1-'53 respectively. After each paper, there was a lively discussion.

At a meeting held on November 19, 1952, Mr. K. Pichumani, M.A. delivered a lecture on "The Indian Constitution", from the chair. Explaining the salient features of the Indian Constitution, he pointed out that the Constitution was a technique of compromise rather than a wholly satisfactory and consistent document. The lecture also was followed by an interesting discussion.

G. SUBRAHMANIAN,
L. G. NETTO,
Joint Secretaries.

The Catholic Students' Union

THE annual meeting, for the academic year 1952–53, of the Central Committee of the All India Catholic University Federation was held on Sunday, July 27, 1952 at St. Joseph's College, Tiruchirapalli. Never since its inception was the committee meeting attended by representatives from such a large number of colleges—eighteen in all. Our new Director Rev. Fr. P. Ceyrac, S.J., was received warmly while high tributes were paid to Rev. Fr. L. Leguen, S.J., who guided the A. I. C. U. F. so magnificently in his unassuming way after the demise of Rev. Fr. P. Carty, S.J., the "Father of the A.I.C.U.F."

A joint meeting of the members of the Catholic Students' Union of the Holy Cross and St. Joseph's College was held in the morning to welcome the delegates from the other colleges. Rev. Fr. T. N. Siqueira, S.J., presided. The delegates were welcomed by Mr. A. Selvadoray and Miss Thankamma Zacharias, Presidents of the Catholic Students' Unions of St. Joseph's and Holy Cross College respectively. Mr. S. Arokiasamy, B.Com., Loyola College, Madras, Mr. Clement D'Cruz, B.A. (Hons.) Fatima College, Quilon and Miss Kunjannan, St. Theresa's College, Ernakulam replied suitably on behalf of the delegates. Rev. Fr. Ceyrac added his own warm welcome to the delegates. Fr. Siqueira then dwelt at length on Catholic University Life in the west based on his obervations during the recent visit to Europe outside the Iron Curtain.

Then followed the meeting of the committee members with Rev. Fr. Froehly, S.J., in the chair. The forthcoming congress of the Catholic university students of India was discussed and plans were laid for the successful organization of the congress at Madras in December 1952. To make the congress a success it was decided that the different Catholic Students' Unions organize dramas, lotteries and the like in order to gather funds to enable the less fortunate of their members attend the congress. To help the congress spiritually a chain of Holy Masses and daily prayers were the means adopted.

The Madras Congress of Indian Catholic University Students, which was held on the 20th, 21st and 22nd December 1952, was an undreamt of success. Our Holy Father, the Pope, was pleased to send a personal message to our Director Fr. Ceyrac and to us Indian Catholic university students. The Sovereign Pontiff exhorted the students not to remain any longer on the defensive but to realise their responsibility

towards others and to express themselves in a spirit of apostolate and spiritual conquest. We were very fortunate in listening to great personalities like His Eminence Cardinal Gracias, Mgr. Cardijn and others.

The general theme of the congress, "The Responsibility of the Catholic University Student in Modern India," was considered under three aspects, viz., the Intellectual, Religious and Social Responsibilities of the Indian Catholic university student. About two thousand five hundred young men and women from every state in India rallied round the banner of the A. I. C. U. F. during those three eventful days at Madras. Those were soul-stirring days never before witnessed in this great sub-continent. At a time when disruptive elements are at work all over this fair land, it was a magnificent manifestation of India's unity amidst diversity—the grand spectacle of boys and girls of different races united in one faith and one common purpose. The congress was climaxed by a grand pilgrimage to the tomb of the Apostle of India, St. Thomas, where the students united themselves in one common pledge to serve their God and their mother-land even unto death. We thank Fr. Coyle, S.J., and his Band for the entertaining music which they provided during all the days of the Congress. Most of the members of the Band are members of the C. S. U.

For this academic year the members of our union organized six study circles in which social and moral problems in the light of present day conditions were studied. One unique feature of the study circles this year was the insistence on small groups of not more than ten members. This gave efficiency and regularity to the meetings.

J. BAGHAT SINGH,
N. S. OUSEPH,
Secretaries.

N.C.C. NOTES

THE year under review commenced with the annual transfers and new postings of the regular army staff attached to the Coy. The team consisting of Jem Pani and CHMs Michael and Appanna left the Coy. early in June, quite as suddenly as they had joined it. We place on record the gratitude of the officers and cadets for the hearty co-operation and good work they had done, and for their complete identification with the affairs of the Coy. In their place, we welcomed into our midst, Jem Arokiasamy and CHMs Nambiar and Doraisamy. We owe a great deal to the efficient and unobtrusive work of Jem Arokiasamy, in whom we have a good instructor and strict disciplinarian and who is popular with one and all in the Coy.

The recruitment at the beginning of the year was a really tough job. The announcement of the Govt. of Madras that service in the N. C. C. is one of the qualifications for admission into the professional College set aflame many of our youngsters. It was indeed a ruthless act on our part to have rejected many an enthusiastic student for want of accommodation in the Corps. In fact, one anxious parent even went to the extent of suggesting legal action, because his boy was rejected after having attended parades for a couple of weeks! Our sympathies to those who deserve them.

Hardly was the bustle of recruitment over than the Cadre Camp came off in September. 40 senior Cadets of the Coy. attended the camp. As a new experiment the C certificate exams. were conducted during the last few days of the camp. All the seven cadets sent up by the Coy. passed. This method of holding exams. in camp is bound to be very successful, not merely from the administrative point of view, but also from the standpoint of results, as the cadets are trim and fully prepared to take the examination towards the close of an intensive camp.

Our annual camp was held on the extensive grounds of the Andipatti House. Though situated within the limits of the town proper, the place provides an excellent site for a camp. We were very near to the college and hostels but once within the camp area many of our junior cadets felt far away, almost in isolation. During the camp period we had the good fortune of meeting some very important military personages. The first officer on a visit of inspection, was the Madras Area Commander, Major General H. M. Mohite. He was thoroughly satisfied by the good work done in Camp. He was followed by the

new Director of the N. C. C., Col. Virendra Singh. The keen practical man that he is, he went through every detail of the various aspects of camp life and gave us hopes of removing some of the common administrative difficulties. No mention of the annual camp would be complete and satisfactory if we were not to record the great encouragement given to our cadets by the visit of Rev. Fr. Principal, Rev. Fr. Siqueira and Sq. Leader (Rev. Fr.) B. J. Coyle, R.A.F.V.R.

Our usual contribution to the National Defence Academy this year was in Cdts. Akhandeswaran and Nagarajan who were admitted into the junior wing of the Academy. Recently we heard from them that they were getting on nicely and well and that their N. C. C. training was helping them considerably in their daily routine of work in the academy.

Our Coy. information room with its dailies, weeklies and monthlies attracts a good majority of our cadets and it has proved itself very popular and instructive. We are thankful to Rev. Fr. Principal for having given us the facility of space for this new venture which keeps our Cadets usefully occupied in their spare time.

Four of our Cadets participated in the N. C. C. circle sports Rally at Madras held in February. The first prize in Shot Put was won by Cadet Roschen Ali Baig and Cpl. Vincent Louis was in the Bn. team which won the second prize in the 100 metres relay.

On the 26th Jan. the Coy. participated in the Republic Day celebrations in the College by staging the flag salutation and March Past. A good deal of the credit for the success and grandeur of the function goes to the College Band under the command of Fr. Coyle.

January and February are busy months because of the intensive revision parades held for the B Cert. trainees. The cert. exams, were conducted on the 28th and 29th of February. We sent up 35 candidates of which 27 passed giving us a total percentage of 77.

The last stage in the activities of the Coy. consisted of the inter-platoon competitions in drill and games in February. The distribution of trophies and the Coy. Day celebrations were held on 2nd March under the presidentship of Col. A. N. Subbaraman, M.B.B.S., D.M.O., Tiruchirapalli.

We will be failing in our duty if we were not to place on record the consistent and sustained interest evinced in the N. C. C. by Rev. Fr. Principal, the wardens of the College Hostels and the other Fathers and well-wishers of the Corps. It is our proud and sincere duty to thank Major K. V. S. Nayar, our Commanding Officer, for his able guidance, direction and command.

O. C. 'B' COY.

SOCIAL SERVICE LEAGUE

Consolidated Report for the Year 1952-'53

THE S.S.L. entered upon its fifth year of existence with a fresh vigour and a wider outlook. The system of limiting the number in each group to ten and of providing Adviser-Guides to each, which was introduced last year, was continued this year also. Mr. Francis Raj, M.A. was entrusted with the guidance of the Boarding Inter-Division Group, which, under the able leadership of Joseph M. Mandackal, II U.C., concentrated its activities in Chintamani and Venice. Mr. V. M. Sammanasu, M.A. was attached to the Sacred Heart Group: Aloysius Selvadoray, IV U.C. was the leader, and its field of work was Paduvai Nagar and Chintamani Grounds. Mr. K. Pitchumani, M.A. continued to guide the New Hostel Group which had for its leader G. Subramanian, V Hons. and concentrated its activities upon Kuppankulam. Mr. Doreisamy, B.A. (Hons.) took over from Mr. Banumoorthy, B.A. (Hons.) the guidance of the Clive's Group, attached to Woriur, its leader being M. Srinivasamoorthy, V Hons. Rev. Fr. A. Fournier, S.J., Director yielded at last to the incessant request of some of the Day-Scholars and a fifth Group was formed under the leadership of P. R. Balasubramanian, III Hons., Mr. Banumoorthy, B.A. (Hons.) took it upon himself to guide this new group, which had chosen Devadanam as its field of activities.

As usual, on almost every weekly holiday, i.e. Wednesday, our Leaguers set cut on, what we call, "The Weekly Expeditions." It is rather amusing, but so very consoling as well to see these young "University men" carrying mattocks, spades, brooms, baskets and phenyl bottles, with gusto, as it were, along the street, each group marching in a batch to its respective "field of social action." The work carried out there is according to the Sanitation and Hygiene Syllabus—supplied in the theory classes: clearing up of rubbish heaps, digging channels, phenyling stagnant pools, instructing people in cleanliness, organising games among the kids of the place and generously scrubbing them, was more or less the programme. Independence, Deepavali, Pongal, and Republic Day festivities were celebrated in these slums, under the auspices of our S. S. L. Meetings were organised and village men were made to speak and children were trained to contribute items of their own to the programme. Sports for the young and the old, oil bath and distribution of sweets and fruits, added to the mirth of these festive occasions.

Social Service League 1952—53
with Miss Ann Wilkens U. S. A. Delegate for International Con

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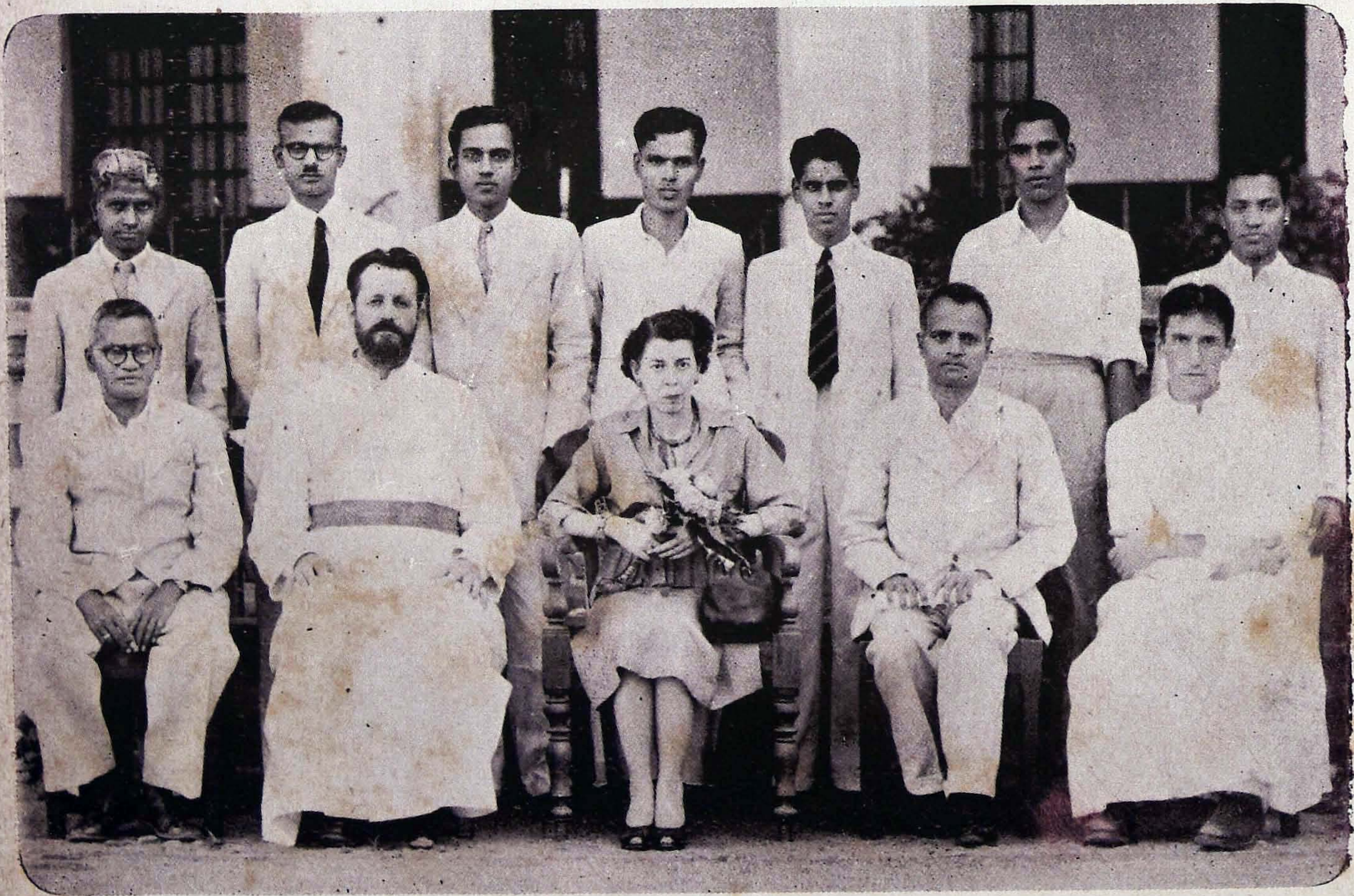
International Social Conference in Madras. One of our delegates Mr Doraisamy in the centre on conversation with the Lord Mayor of Madras.



Delegates of St. Joseph's College at International Congress of Social workers Madras, Dec. 1952

The Boarding Inter Division Group continued to run the Night School for Adults, mainly our servants and workshopmen, in the High School premises, from 8-30 to 9-30 p.m. five days a week. The Sacred Heart Hostel Groups at long last succeeded in repairing and cleaning the well in Paduvai Nagar. The New Hostel Group can really be proud of its success in tackling "the dirty Kuppankulam" and making it appear far more clean than many other slums. This group is anxious to see that a water-tap is provided for the use of the poor folk here. The Clive's House Group changed the venue of its up-servising from Chilarajapuram to Sengulathan Kovil Street.

Special mention must be made of the Participation of our S.S.L. in the Adult Education Week, organised in the Town, in November last. Five Groups met in Chintamani, on November 12th. A public meeting was held under the chairmanship of Sri Halasyam, M.A., B.L. Sri V. M. Sammanasu, M.A., and Sri Epoor Ramalingam spoke on the occasion. The function came to a close after an hour of Educational Film-show.

Mention must also be made of the participation of our Staff members in the Sixth International Conference of Social Work held in Madras from 14th to 20th December 1952. The Anniversary of the S.S.L. was held on 27th January. Mr. Rengaretna Sastrigal, D.E.O., Tiruchi, presided. The function coincided with the visit of Miss Ann Wilkens, an ardent Social Worker from U.S.A. Members of the Social "Guild of Service" graced the occasion with their presence. Miss Wilkens awarded Diplomas to 34 of our out-going Social Service Leaguers.

The enthusiasm of the Young men of our Social Service League is indeed remarkable. They are anxious to embark upon such ambitious and more permanent schemes as: Dairy-Farm, Cooperative Societies, Economic Survey of Families and the like . . . But alas! our resources are indeed limited. What is aimed at through this S.S.L. is to increase the sense of Social consciousness among our students, as part of the character formation—the supreme aim of the Society of Jesus in running such colleges. Care is always taken to see that such activities do not in any way, alienate the interest of the students from the Studies—which is and ought to be their main occupation, during their stay here with us. Subject to this condition, an earnest effort is made to provide the needed atmosphere to these "big men of to-morrow", to imbibe the genuine spirit of Social Action. Judged from this special aspect, we think, we need not fight sly of our humble achievements.

The Sixth International Conference of Social Work

The Sixth International Conference of Social Work met in Madras for six days during December last. Perhaps, never before had so large a number of veteran social workers and pioneering welfare administrators

from places so wide apart, assembled on Asian soil—on Indian soil—to deliberate seriously on a theme which was at once of topical and of perennial interest, not only to under-developed countries but to the world as a whole. It may be mentioned here that St. Joseph's College was represented by as many as 13 Delegates: 3 Fathers and 10 Laymen, all of whom took a very active part in all the deliberations of the Conference.

The Conference was inaugurated by Shri Prakas, Governor of Madras, on the evening of the 14th December, in the "Shamiana" specially erected for the purpose, which was indeed a piece of Indian Art and was spacious enough to accommodate the 1300 Delegates from almost all the countries, except those from behind the Iron Curtain. Dr. Jivaraj Mehta, Finance Minister, Bombay, presided over the Session and welcomed the foreign Delegates and expressed the hope that the Conference would provide an opportunity to evolve a practical solution to the several problems of the world in general and of the under-developed countries in particular.

Somehow the impression prevails that, after all, attending Conferences is an easy task. Some people are "conference-minded" and they cannot miss any conference, whether it be on local, national or international level. But this Conference was an exception, since most of the Delegates felt very tired as they had to participate in the several crowded and successive sessions during six full days. The Madras Reception Committee must be congratulated for the wonderful arrangements they had made to make the Conference indeed a success, and our stay there both useful and comfortable. The arrangements for the cultural programme in the evenings which tried to give to the foreign delegates a representative picture of Indian Culture and Art needs special mention. The Committee had also arranged for excursions trips to places of interest like Mahabalipuram, famous for the Pallava Architecture, and Kanjeevaram, the Centre of South Indian Sculpture and learning. Visits to rural centres and educational institutions had also been arranged.

Now turning to the serious part of the Conference, the Plenary Sessions were held, in two shifts in the mornings. In the afternoon the delegates were required to attend the Discussions of the various Commissions or Groups. There were four Commissions and ten open Discussion-Groups. Each group dealt with one special aspect of Social work and there were groups dealing with Services to Children and Youth; Services for family-life; some aspects of population problems; social security and housing problems . . . . etc. All these groups analysed the topic given from various angles and placed the recommendations in the Open Session on the last day. These Open Discussion-Groups gave

full scope for personal contact and informal exchange of views among the Delegates.

The Exhibitions held on a really grand scale in the Senate House and in the Rajaji Hall had the best educative value and all the countries had their stalls to explain to the delegates and visitors the various activities undertaken by their respective governments and private agencies to uplift the downtrodden.

It is very difficult in such a short account, to do justice to all that one felt like during the Conference. The able leadership of Mr. George Haynes, from U. K., President, the witty, humorous but businesslike announcements of Mr. Hoffer, from Holland, Secretary-General, the able analysis of Dr. René Sand, from Belgium, Honorary President, and the Scholarly touch of the papers read by such eminent men like Dr. Lester Granger, Leader of the U.S.A. Delegation; Dr. Bulsara of the U.N.O. and a host of others, in short, the organisation of the Conference as a whole, impressed every single delegate, sustained their interest throughout and contributed to the success of the Conference.

BOOK REVIEW

The Education of India—History and Problems

By Rev. Fr. T. N. Siqueira, S.J.,
Fourth edition, pp. 282—Oxford University Press, 1952—Price Rs. 4/8.

Rev. Fr. Siqueira, is too well-known to the intelligentsia of our country to need any introduction. Among the vast output of new books every year, those on education form but a small percentage; of these latter few deal with Indian education. It is to this latter class that Fr. Siqueira's book belongs. It has run into four editions in the short span of a dozen years, a great achievement for a book that is neither a novel nor an enforced text-book! This fact should speak for itself as a striking proof of its worth and popularity. It is at once handy, compact, and authoritative. He confines the treatment to two well-defined topics on the education of India—the History of Education in India from the earliest times to 1950, and problems arising out of a desire to reform education in India.

That there has been great dissatisfaction with the system of education prevailing in our country and an equally strong resolution to reform it, is recognised on all hands; but great confusion has also prevailed in the actual steps of reform. This is definitely due to misunderstanding or to lack of understanding the aims of education. When people, even well-informed ones, speak of the failure of a system of education, they have not infrequently, the idea that that system has not enabled its votaries to obtain lucrative jobs! It is why Fr. Siqueira defines in unmistakable terms "Education" as the "drawing out of a child's latent potentialities by providing him with suitable opportunities for their exercise and, through exercise, their development and perfection." The child is thus the centre of educational effort. Emphasis has therefore to be laid on self-education. The author lays down the first principles and their corollaries of education and draws conclusions for practical guidance. Such is his grasp of the aims and definition of education, that he nowhere deviates from it or is carried away by enthusiasm by any factor that does not conform to these aims and definition of education.

Education should be a growth from within; not a superimposed external mechanical structure. He draws a clear line of demarcation between learning and education on the one hand; and between education and technical instruction on the other. He lays stress on the importance of the mother tongue as the most favourable medium of instruction. In the ultimate analysis of the values of educational effort he gives a test for appraising their worth: "The test of education is,

after all, the capacity to adopt oneself to future circumstances through the balance of judgement acquired by right exercise on past and present situations." Contrast these clear aims, definition and test of education with the enthusiastic but often erroneous and short sighted reformers who would reduce education to a mere means of bread-winning!

Setting out with a perspicacious aim of education in the introduction, he lays his finger or what exactly in wrong in our system of education. As it can be diagnosed only by a knowledge of its origin and growth, he deals with the history of education in India in Part I of the book. He divides the past into clear-cut historical periods when changes have been introduced. Education in the earliest periods of Indian history as revealed by the Rigveda, the two great Hindu epics, and the memoirs of foreign travellers furnish sources for concluding that education during these times was personal and religious in character. Reference is also made to the large University of Nalanda where 4000 disciples and Philosopher-teachers lived and worked together as in the Catholic monasteries of medieval Europe.

Muslim conquerors of India were so varied and numerous as to have no definite policy in education. Very often one undid what the other had done. Akbar, however, was different; he had schools which both Muslim and Hindu students attended together; as for religion, the Muslims studied the Quran, the Hindus took to Sanskrit Grammar and Yoga. This lasted only till Aurangzeb's accession to the Mughal throne, when with characteristic fanaticism he abolished this tolerant system and enforced Muslim education in religion and literature.

The advent of Europeans into India is another historical milestone in education. The Portuguese, the Dutch, the French, and the English, each had a share in the moulding of education in India, while the early settlers and rulers catered for two different kinds of people, their nationals and the "natives," in the later part of our history when English became the medium of instruction, to the gross neglect and extinction of the vernacular Hindu and Muslim schools, education in India tended to secular instruction devoid of religion, and the personal element gradually gave way to mass production.

Fr. Siqueira goes into detail in the history of Indian education. The various reports from Government and of Commissions form the basis for his history of education in India. He has no axe to grind and so is disinterested and fearless in apportioning praise or blame.

Part II is more interesting to us in the context of our new-found Independence and of the great stir that is going on all around for the reform of education. The problems seclected are of great moment and are treated with thoroughness.

Women's education is a problem of far-reaching consequence, as they form not merely half our population but probably the more influential part of it. Though there has been some marked progress in some parts of India still the percentage of women literates is not much more than 2. At the primary stage the syllabus for boys and girls need not differ much, but right from the secondary stage the aims and treatment ought to be different. A distinction is made between co-instruction and co-education.

Threshing out available evidence, the author deprecates co-education. He discusses all the arguments put forward by the votaries of co-education and analyses, in the light of first principles, their truthfulness or otherwise. Education being a "drawing out" and boys and girls being equal but different, their education should be also equal but different.

Physical education is another great problem, relegated to the background till recently. Happily educationists have come to think of it as a necessary part of true education. The author lays stress on making it more interesting by insisting on games, excursions, and pleasant movements in preference to mere drill and marching.

Adult education is a subject of paramount importance in a country like ours where illiteracy holds almost universal sway. Methods similar to those in England, and Denmark are advocated with suitable modifications to suit Indian conditions.

Religious education is given due prominence in keeping with the Indian tradition. Difficulties should not lead to cancellation. The priest by his vocation and training is the proper person to impart religious education, as parents in India are ignorant or have not the leisure for doing so. The failure of education in India under the British is laid at the door of mere secular instruction without religious education. Bigotry and hatred of other religions are also ascribed to the lack of religious education. Though it looks paradoxical, it is at bottom quite true. Religion should not be mere theorising; practice should go hand in hand from the earliest years. Religious education should characterise all stages of education.

Moral instruction, as apart from any particular religious knowledge, is also dealt with, on the basis of theistic natural religion. Problems arising out of its introduction are also solved. Stress is laid on the character and personality of the teacher, who can make or mar any system.

"Experiments in Education" is a very instructive and interesting chapter. Visvabarathi, The Boys' Own Home, the Doon School are duly appraised and their merits and limitations impartially pointed out.

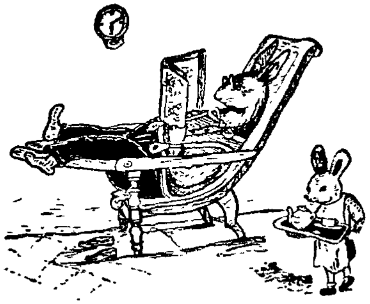
The Sargent Scheme gets full and elaborate treatment in all its detail. It will be profitable for teachers and educationists to go through it at leisure.

The Wardha Scheme in all its bearings and the danger that lurks in it, if the economic motive gains over the educational, are depicted with rare insight.

A new chapter is added in this fourth edition on the Indian University Commission. Its report is critically studied and stress is laid on the need for keeping a balance between body and soul, between the individual and society. Emphasis is also laid on securing teachers of the right type with a vocation for teaching and on personal contact between the teacher and taught. A recommendation for a modified system of examination is one of the modern feature of this report. There are, however, difficulties in the way of introducing new factors into methods of examination, based on the American model, into India. "Student Government" is also advocated. In the last analysis the success or failure of any system however well thought out, will depend on the teacher. Parents and children are the next factors.

Readers will find the work an admirable book, clear, forceful, and enlightening. It rouses the curiosity of the reader, and takes him on from chapter to chapter without the least boredom. It is pleasant reading from cover to cover, with here and there an undercurrent of genial humour and gentle irony. Fr. Siqueira does not mince matters: that which he finds worthy of appreciation; he acclaims; that which he finds defective he chastises but always from a constructive point of view. His approach is more from a vital than merely a theoretical angle. He has brought his vast learning, deep thoughts, and mature wisdom to bear on the work. The book should be found in the hands of every Indian who can read and understand English; it is high time too to prescribe it as a text-book on Indian Education in our Training Schools and Colleges! We have had enough of imported education!

—F. J. S.



PRESIDENCY RANKS

M. A.

Br. I-A.—*Mathematics*

Ramayya, M.	... First class	... 1st in the presidency
Venkatachari	... „	... 3rd „
Ramakrishna Shenai	.. Second class	... 1st „

Br. IV—*Economics*

Sebastian Cleetus, K. J.	... First class	... 3rd in the presidency
Joseph, P. J.	... Second class	.. 2nd „

Br. II—*Physics*

John, U. V.	... First class	... 1st in the presidency
Paul, P. J.	... „	... 2nd „

B. A. Honours

Br. I-A.—*Mathematics*

Sampathnarayanan, S.	... First class	.. 1st in the presidency
Ramachandran, B.	... „	... 2nd „
Srinivasan, T. P.	... „	... 3rd „
Kannan, T. S.	... „	... 6th „
Janakiraman, L.	... „	... 7th „
Balakrishnan, T. R.	... „	... 8th „
Ramasubramanian, V.	... „	... 9th „
Radhakrishnan, S.	... „	... 10th „
Srinivasaraghavan, K. S.	... „	... 11th „
Jayaraman, J.	... „	... 12th „

Br. IV—*Economics*

Joshua John	... First class	... 3rd in the presidency
Srinivasan, R.	... „	... 7th „

B. Sc. Honours

Physics

Venkataramanan, K.	... First class	... 1st in the presidency
Vaidyanathan, T. S.	... „	... 2nd „
Narayanan, L. S.	... „	... 3rd „
Subrahmanya Ayyar, R.	... „	... 4th „
Balakrishnan, K. V.	... „	... 5th „
Christian De Brouwer	... „	... 6th „
Muthuswami, Y.	... „	... 8th „

B. Sc.

Physics Main

Selvaganesan, S.	... First class	... 6th in the presidency
Krishnan, T. V.	... „	... 7th „

Chemistry Main

Jayaraman, J.	... First class	... 6th in the presidency
Raghavan, R. V.	... „	... 9th „

B. Com.

Viswanathan, K. M.	... Second class	... 7th in the presidency

B. A.

PART III

Gr. (ii-d) *Botany Main*

George, T. U.	... First class	... 3rd in the presidency

University of Madras
Examination Results, March 1952

Names of Successful Candidates

M. A. Degree Examination

Br. I—A. Mathematics

First Class

Ramayya, M.
Venkatachari, K.

Second Class

Ramakrishna Shenai, R.

Third Class

Parameswaran, P. S.
Rangan, A.

Br. II—Physics Main

First Class

John, U. V.
Paul, P. J.

Second Class

Rangaswami, A.
Mahimai Das, A.

Third Class

Abraham, V. V.

Br. IV—Economics

First Class

Sebastian Cleetus, K. J.

Second Class

Joseph, P. J.
George, M. V.
Ulahannan, T. P.
Ramachandran, A.
Mathai, P. M.

B. A. Honours—Final

Br. I-A—Mathematics

First Class

Sampathnarayanan, S.
Ramasubrahmanyan, V.
Ramachandran, B.
Radhakrishnan, S.
Srinivasan, T. P.
Srinivasaraghavan, K. S.
Kannan, T. S.
Jayaraman, J.
Janakiraman, L.
Balasubrahmanyan, G.
Balakrishnan, T. R.
Sivasubrahmanyan, N. S.
Balakrishnan, V. K.

Second Class

Narayanan, K.
Jose, N. T.
Dharmapadham, A. V.
Raphael, O. M.
Sundaresan, K. S.
John, Louis, R.
Gopalakrishnan, S.
Sethuraman, K. S.

Third Class

Chellappa, H. V. V.
Ramaswami, K. N.

BR. IV—ECONOMICS

First Class

Joshua John
Krishnamurti, K. A.
Srinivasan, R.
Srinivasan, N. S.
Peter Uralil

Second Class

Pavithran, P. V.
Sundaram, G.
Jesiah Vincent Gabriel, M.
Rangarajan, L. S.
Swaminathan, T. S.
Jesurajadasan, A.
James Kuriyan
Joseph, E. X.
Krishnamurti, R.
Rex Fernandez
Jacob, K. C.
Varkey, P. D.
Kasivisvanathan, S.
Atkinson Ralph Urcelas
Mathew, K. M.
Duraiswami, X. A.
Swaminathan, N.
Venkataramani, P. R.
Jacob, K. K.
Damodaran, K.
Antony Joseph
Veerappan, P. R.
Varadadesikan, C. S.
Jayaraman, G.
Barboza, M. S. F.

Third Class

Chidambarakuttalam, S.
Rabindranath, Soory, R

B. A. (Hons.) Preliminary

Ambrose, R.
George, M. V.
Ananthakrishnan, V.
Gopal, E. M.
Arulswami, I. (Devakottai)
Gopalakrishnan, V.
Arulswami, I. (Royappanpatti)
Gopalan, M. S.
Baluswami, T. N.
Irudayanathan, A.
Chandrasekharan, K.
Joseph, E. S.
Doraiswami, M. R.
Joseph, E. V.
Francis, S. D.
Joseph, T. T.
Ganesan, T. N.
Joseph, V. K.
Ganesan, V.
Kannan, S.
George, K. A.
Krishnamurti, K. V. (Erode)
George, M. A.
Krishnamurti, K. V. (Coimbatore)

Krishnamurti, N.
Kunhan Nayar, M. V.
Kuriakose, P. J.
Lakshmanan, M. S.
Lenen Netto, G.
Mahalingam, K. G.
Manivannan, V.
Mathai, K. P.
Mathew Chandy, C.
Pinto, J.
Raghavachari, R.
Raghavan, R. V.
Raghavan, S.
Rajamani, S. V.
Ramadas, V. T.
Ram Mohan, C.
Ramaswami, R.
Rasheed Khan, M.
Ranganathan, K.
Ranganathan, T.
Sampath, S.
Sankaran, N.
Santhanam, S.
Seetharaman, S.
Sivaramakrishnan, D.
Sivaramakrishnan, M
Srinivasan, K.
Srinivasan, R.
Srinivasarangachari, S.
Subbiah, S.
Subrahmanyan, G.
Sundaraganapathi, S.
Sundararajan, S.
Thiagarajan, S.
Vedanarayanan, P. N.
Velayutham, L.
Venkataraman, K. N.
Venkatarathanam, R.

B. Sc. (Hons.)

Part I—English

John Joseph, S.
Krishnamurthi, E. V.
Minakshisundaram, P.
Natarajan, P. C.
Natarajan, S.
Ramachandran, S.
Ranganathan, N. R.
Rangarajan, L.
Rangarajan, L. S.
Rasquinha, L. F.
Srinivasan, T.
Venkatesan, S.
Venkateswaran, T. V.

Part II—Subsidiary Subject

Aruldurai, T. C.
Balasubramanyan, V.
Ganesan, S.
Govindaraj, R. V.
Irudayam, S. M.
Joseph, P. M.
Joseph, P. V.
Krishnan, S
Mahalingam, P.
Mathew, M. D.
Mathew Mappillai, K. A.
Narayanamurthi, S.
Philip John, E.
Ramanathan, V.
Srinivasan, N.
Srinivasan, R. V.
Subrahmanyan, P.
Venkataraman, M.

Part II—Physics Main

First Class

Venkataramanan, K.
Vaidyanathan, T. S
Narayanan, L. S.
Subrahmanya Ayyar, R

Balakrishnan, K. V.
Christian De Brower
Muthuswami, Y.
Arokiaswami, P.
Mahadevan, K.
Easwaran, V.
Nicholas Anthikad
George, C. T.
Amirthalingam, M. N.

Second Class

Venkataraman, G. N.
Cooper Edward
Kumaraswami, T. S.

B. Sc.

PART I—ENGLISH

Anthoniaradimai, S.
Arunachalam, K.
Babusundaram, P. N.
Balakrishnan, A. V.
Balakrishnan, K.
Balasubrahmanyan, C.
Bashyam, R.
Bhavani Sanker, K.
Dakshinamurthi, J.
D'Netto Neville
Ganapathi, G. V.
Ganapathi, V.
Gerorge, V. M.
Gerorge Benedict, J.
Gururaj, G.
Jagannathan, M. K.
Jagannathan, S.
Jayaraman, S.
Joe Fernando, C.
Joseph, A.
Joseph, M. T.
Joseph Pinhara, J.
Kesavan, R.
Krishnamurthi, N.
Krishnamoorthi, V.
Krishnamurthi, V.
Krishnan, A.
Kuriakose, A. K.
Lourdu, A.
Mahadevan, S.
Manavedan Raja, P. C. S.
Mani, K. V.
Mathai, T. P.
Mathew, P. C.
Nagarajan, S.
Nagarjunan, T. S.
Narayanan, K. S.
Narayanaswami, K.
Natarajan, S.
Natarajan, V. S.
Padmanabhan, S.
Paily, P. P.
Parameswaran, K. N.
Parthasarathi, K.
Periaswami, T. V.
Raghavan, K.
Raghavendra Rao, S.
Rajagopalan, T.
Ramachandran, D.
Ramachandran, S. V.
Ramakrishnan, G. S.
Ramamurthi, D.
Ramamurthi, K. S.
Ramamurthi, S.
Ramanarayanan, N.
Ramasubbu, N. C.
Ramaswami, N.
Rangarajan, G.
Rathnam, S.
Rangaswami, P.
Rosario Fernando, J.
Sambaji, T. S.
Shanmugam, S.
Shanmugasundram, A.
Somasundram, R.
Srinivasan, K.

Srinivasan, R.
Srinivasan, R.
Srinivasan, R.
Subbaraman, M. R.
Subrahmanyan, N. R.
Sundaralingam, K. R.
Sundararajan, N. R.
Sundaresan, K.
Swamikulathu, K. A.
Swaminathan, N.
Swaminathan, V.
Thiagarajan, P. V.
Thomas Pullattu, P. T.
Varadarajan, K.
Varughese, A. J
Varkey, A. M.
Venkataraman, A. R.
Venkataramani, B.
Venkatasubrahmanyan, K.
Venkateswaran, V.
Vincent Amaladas, E,
Viswanathan, A. V.
Viswanathan, S.
Viswanathan, S.
Vittal, K.

PART II—PHYSICS MAIN

First Class

Selvaganesan, S.
Krishnan, T. V.
Subrahmanyan, R.
Sundaram, V.
Srinivasan, S.
Johnny, C. J.
Chidambaram, P. K.
Ramachandran, S.
Mathew, T. I.
Krishnamurthi, T. S.
Padmanabhan, R.
Narasimhan, S.
Nagasundaram, K. S.
Chandrasekharan, E. S.
Viswanathan, N.
Ramachandran, R. V.
Subrahmanyan, M.
Sundararajan, R.
Venkataraman, B.
Pakshirajan, D. S.
Krishnaswami, K. R.

Second Class

Ramasubrahmanyan, K. R.
Rangarajan, S.
Sukumaran, K.
Mathai, K. D.
Srinivasan, V. G.
Subrahmanyan, S.
Jose, Jacob, T.
Mariappan, C.
Ganapathisubrahmanyan, R.
Ranganathan, K.
Krishnamurthi, L. J.
Anand Rajendranathan
Narasimhachar, C.
Sundararaman, R.
Jayachandran, A. Y.
Ramachandran, G.
Balachandran, K.
Narayanaswami, P. K.

Third Class

Ardhanareeswaran, B.
Guruswami, M.K.
Joseph, P. C.
Kuriakose Matheikal, T.
Srinivasan, T. R.
Subrahmanyan, M. S.
Subrahmanyan, S. M.
Varkey, C. G.
Venkataraman, A.

CHEMISTRY MAIN

First Class

Jayaraman, J.
Raghavan, R. V.
Arulswami, I.
Venkatachari, S.
Mathai, N. M.
Raman, N.
Chandrasekharan, J.
Subrahmanyan, P.
Venkatasubrahmanyan, G. B.
Sebastian, T. M.
Baby, T. J.
Srinivasan, G.
Thomas, V. G.
Narayanaswami, P. S.
Kuriyan, C. J.
Gôpalan, A.
Krishnamurthi, K. N.
Vedanarayanan, P. V.
Swaminathan, T. V.
Francis Joseph, S.
Sundaram, T. R.
Ramachandran, M. V.
Padmanabhàn, P. V.
Raghunathan, K.
Paul, V. V.
Rajagopalan, S.

Second Class

Mathew Roy, V. C.
Sundaresan, S.
Venkatesan, A.
Stephen, P. V.
Natarajan, S.
Rajagopalan, R.
George, V. D.
Krishnaswami, S.
Rajaraman, L. S.
Mahadevan, M. D.
Krishnamurthi, N. R.
Subrahmanyan, P. S.
Raman, P. V.
Mahalingam, R.
Nagaswami, S.
Santhanakrishnan, T. S.
John, T. J.
Thomas, T. C.
Venkataramani, K. S.
Sethuratnam, S.
Subrahmanyan, M. V.
Padmanabhan, M. K.
Balakrishnan, P. S.
George Joseph
Vasudevan, K.
Scaria, M. V.
Ramanujam. S.
Daşan Fernando, A.
George, T.
Joseph Raj, M. A.
Kalirajan, T.
Ramamurthi, R. S.
Ramanujım, V.
Swaminathan, T. M.

Third Class

Chacko, P. K.
Srinivas, D.
Viswanathan, M.
Joseph, M. K.
Rappai, O. T.

B. Com.

PART I—ENGLISH

Abdul Hakeem, N.
Ambravaneswara Ganesan, S.
Aravamudhan, K.
Arunachalam, R.
Chandrasekharan, D. (Madras)
Chinnaswami, C.

Dharmar, S.
George, M. V.
Jagadis Chandran, E. S.
John Maria Sundararaj, P.
Kandaswami, C.
Krishnamurthi, B.
Krishnamurthi, S.
Kumaradas Menon, T,
Kuppuswami. K.
Martin, T.
Murugan, M.
Naganathan, A. K.
Nandagopal, R.
Narayanan, V.
Narayanaswami, S.
Narayanaswami, V. S.
Ramachandran, T.N.
Ramadas, A.R.
Ramakrishnan, M.
Ramamurthi, V.
Savarimuthu, M.
Somasundaram, V.
Thiagarajan, N.
Venkataraman, K.
Venugopalan, S.

PART II—TAMIL

Abraham, P. S,
Joseph Cleetus, A.
Muhammad Yusuff. M. A.
Munavar Ali, H.
Parameswaran, G.
Ramachandran, H.
Ramadass, T. N.
Ramanathan, V.
Rangarajan, N.
Rangarajan, S. T.
Sarangapani, R.
Sitaraman, V.
Srinivasan, B. Y.
Subrahmanyan, G.
Sundararajan, N.
Thiagarajan, R.
Varadarajan, S.
Veeraraghavan, R.
Venkatachari, S.
Viswanathan, K. M.
Xavier Maria Louis, I.

HINDI

Alexander, T. J.
Balasubramanyan, R.
George Philip
Ganajeyam Gideon, G.
Joseph Xavier Antony
Kalyanasundaram, N.
Kannan, S.
Krishnaswami, A.
Kuppanna Rao, V.
Mamooth, F.
Nagarajan, K. R.
Narayanaswami, N. R.
Padmanabhan, C. S.
Rajagopalan, K. M.
Ramadass, S.
Raman, S.
Ramanujam, R. T.
Ramaswami, S.
Ranganathan, J.
Sankaralingam, G.
Santhanagopalakrishnan, N.
Santhanam, K.
Sethuraman, S.
Sitaraman, M.
Subrahmanyan, R.
Swaminathan, V. K.
Venkataraman, K.
Venkataraman, C. K.
Vijayarethnam, S.

PART III

Second Class

Viswanathan, K. M.

Third Class

Rangarajan, S. T.
Narayanaswami, M. R.
Swaminathan, V. K.
Veeraraghavan, R.
Rangarajan, N.
Ramanathan, V.
Soundararajan, G.
Sitaraman, V.
Sankaralingam, G.
Joseph Cleetus, A.
Sitaraman, M.
Krishnasami, A.
Varadarajan, S.
Parameswaran, G.
Ramachandran, H.
Venkatachari, S.
Ramadass, T. N.
Thiagarajan, R.
Alexander, T. J.
Nagarajan, K. R.
Munavar Ali, K.
Sundararajan, N.
Gnanajayam Gideon, G.
Kannan, S.
Ranganathan, J.
Subrahmanyan, R.
Venkitaraman, C. K.

Not Ranked

George Philip.

B. A. Degree

PART I

ENGLISH LANGUAGE AND LITERATURE

Second Class

Michael Gnanapragasam, V.
Sundaram, M. A.
Dhanukkodi, M. (Passed with Military Science)

Third Class

Ganesan, S.
Jayapandian, V. M.
Maryanaswami, T. R. V.
Nilakantan, R.
Sanyasi Varadan, M.
Sundararaman, M. C.
Syed Akthar Shah
Upakaraswami, R.
Xavier Lourdusamy, M.
George Varghese, P.
Jacob Joseph
Krishnan, N.
Sankaran, V.
Ganesan, S.
Jegaraj, S.
Jesudoss, A.
Marimuthu, K. M.
Savarimuthu, S.
Abraham, V.
Antoni, O. I.
Antony, M. K.
George, T. U.
George Thomas, K.
Gervarsis, P. D.
John, A. K.
Jose, M. K.
Joseph, P. C.
Kuriakose, John,

Mathai, K.
Mathew, P. M.
Mathew, T. M.
Kuruvilla, K. O.
Pinto, C.
Jose, K. C.
Krishnan, R.
Michael, K, M.
Peter, P. X.
Alphonse, M.
Anaikutti, J.
Antoni Jabamalai, V.
Arumugham, G.
Arunachalam, A. G.
Balakrishnan, T.
Bhuvaragaswami, C. S.
Chellaswami, N.
Chinnapparaj, M. A.
Chinnuswami, V. P.
Chinnaswami, Y.
Dharmarajan, G.
Ganesan, U.
Irudayaswami, K.
Janakiraman, D.
Jayapal, M. R.
Joseph, T. S.
Kalyanasundaram, A.
Kanagaraj, T. V.
Kandan, B. R.
Kasiram, T. C.
Lakshminarayanan, S.
Maria Jesu, A.
Maria Joseph, A.
Maria Joseph Antoine, S.
Mohamed Maricar
Nagarajan, P.
Padmanabhan, A.
Palaniappan, N.
Palaniswami, C.
Rajan, S. S.
Rajendran, S.
Raju Ramaswami
Rangarajan, K.
Sethuratinam, A.
Sethurathinam, P.
Sivaramakrishnan, V.
Sriramalu, G.
Subrahmanyan, K.
Thulasiraman, B. J.
Vaidyanathan, V. G.
Vaithilingam, S.
Varadarajan, S.
Varadarajan, V.
Venkatavaradan, S.
Xavier, R.
Ashtamoorthi, K. M.
Chacko, M. S.
Chacko, P. K.
Devasia, A. C.
Devasia, V. D.
Jacob Sebastian
James, K.
Joseph, P. C.
Louis, K. V.
Lukka, O. V.
Mathew, K. C.
Michael, P. V.
Muhammad Ismail, V. M.
Radhakrishnan, C.
Ramesachandrababu, N.
Sylvester J. Pereira
Thomas, M.
Varghese, C. D.
Varghese, T. O.
Aiyappankutti, K.
John Jeyasingh,
Chidambaram, K. A.
Ganesan, S.
Ganesaraman, R.
Janakiraman, R. S.
Kandaswami, K. S.
Padmanabhan, S.
Padmanabhan, T.
Rajaratnam, M.
Ramamurthi, K. S.
Sethuraman, S.
Srinivasan, P. R.
Venkatakuppana Rao, C. R.
Innayya Kangonu
Peter Thekumparampil

Varghese, A. V.
Kanagasabai, G.
George Varghese.

PART II—TAMIL

Second Class

Michael Gnanapragasam, V.
Ganesan, S.
Rajan, S. S.
Arumugham, G.
Sakthivel, S.

Third Class

Doraiswami, A.
Ganesan, S.
Jayapandiam, V. M.
Kannan, V.
Muthuramakrishnan, K.
Narayanaswami, T. R. V.
Nilakantan, R.
Sanyasi Varadhan, M.
Sundararaman, M. C.
Syed Akthar Shah
Upakaraswami, R.
Xavier Lourdusamy, M.
Venkatarangan, G.
Dhanukkodi, M.
Jegaraj, S.
Jesudoss, A.
Marimuthu, K. M.
Rajayya, P.
Savarimuthu, S.
Srinivasachari, R.
Alphonse, M.
Anaikutti, J
Antony Jabamalai, V.
Arunachalam, A. G.
Balakrishnan, T.
Bhuvaragaswami, C. S.
Chellaswami, N.
Chinnapparaj, M. A.
Chinnuswami, V. P.
Chinnaswami, Y.
Dharmarajan, G.
Edward Joseph, A.
Ganesan, U.
Govindan, M.
Irudayaswami, K.
Janakiraman, D.
Jayapal, M. R.
Jayaraj, P.
Joseph, S.
Joseph, T. S.
Kalyanasundaram, A.
Kanagaraj, T. V.
Kandan, B. R.
Kasiram, T. G.
Lakshminarayanan, S.
Maria Jesu, A.
Maria Joseph, A.
Maria Joseph Antoine, S.
Mohamed Marikar
Murugesan, R.
Nagarajan, P.
Padmanabhan, A.
Palaniappan, N.
Palaniswami, C.
Rajendran, S.
Raju Ramaswami
Ramalingam, T. K.
Rangarajan, K.
Sethuratinam, A.
Sethurathinam, P.
Sivaramakrishnan, V.
Sriramalu, G.
Subrahmanyan, K.
Sundaram, M. A.
Thulasiraman, B. J.
Vaidyanathan, V. G.
Vaithilingam, S.
Varadarajan, S.
Varadarajan, V.
Venkatavaradan, S.

Xavier, R.
Nityanandam, T. S.
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Ratnasabapati, N.
Samul Jayakaran Meyyappan
Kanagasabai, G.
Natarajamurthi, V. M.

MALAYALAM

George Varghese, P.
Abraham, V.
Antony, O. I.
Antony, M. K.
George, T. U.
George Thomas, K.
John, A. K.
Jose, M. K.
Joseph, P. C.
Kuriakose John
Mathai, K.
Mathew, P. M.
Mathew, T. M.
Celestine, C. G.
Ashtamoorthi, K. M.
Chacko, M. S.
Chacko, P. K.
Devasia, A. C.
Devasia, V. D.
James, K.
Joseph, P. C.
Louis, K. V.
Lukka, O. V.
Mathew, K. C.
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Radhakrishnan, C.
Ramesachandra Babu, N.
Thomas, M.
Thomas, M. K.
Varghese, C. D.
George Varghis.

HINDI

Kuruvilla, K. O.
Pinto, C.
Igbal Ali, H.
John Jayasingh

SANSKRIT

Second Class

Janakiraman, R. S.

Third Class

Sankaran, V.
Jose, K. C.
Krishnan, R.
Michael, K. M.
Peter, P. X.
Chidambaram, K. A.
Ganesan, S.
Ganesaraman
Padmanabhan, S.
Padmanabhan, T.
Rajaratnam, M.
Ramamurthi, K. S.
Sethuraman, S.
Srinivasan, P. R.
Thyagarajan, K.
Venkatakuppanna Rao, C. R.

LATIN

Second Class

Innayya Kangom
Varghese, A. V.
Peter Thekumparampil

PART III

Gr. (i-b) MATHEMATICS

Second Class

Ganesan, S.
Krishnan, N.

Third Class

Kannan, V.
Sanyasi Varadhan, M.
Sundararaman, M. C.
Syed Akthar Shah.
Upakaraswami, R.
George Verghese
Jacob Joseph
Sankaran, V.

Gr. (ii-b) BOTANY

First Class

George, T. U.

Second Class

Jose, M. K.
Antony, M. K.
Antony, O. I.
Dhanukkodi, M.
Mathai, K.

Third Class

Ganesan, S.
Jegaraj, S.
Jesudoss, A.
Rajayya, P.
Savarimuthu, S.
Abraham, V.
George Thomas, K.
Gervasis, P. D.
Joseph, P. C.
Kuriakose John
Mathew, P. M.
Kuruvilla, K. O.
Pinto, C.
Michael, K. M.
Peter, P. X.
Celestine, C. G.

GR. (IV-B) ECONOMICS

Second Class

Sundaram, M. A.
Radhakrishnan, C.

Third Class

Alphonse, M.
Arumugham, G.
Arunachalam, A. G.
Bhuvaragaswami, C. S.
Chellaswami, N.
Chinnapparaj, M. A.
Chinnaswami, T. P.
Dharmarajan, G.
Ganesan, U.
Janakiraman, D.
Joseph, T. S.
Kalyanasundaram, A,
Kandan, B. R.
Kasiram, T. G.
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Maria Joseph, A.
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Varghese, T. O.
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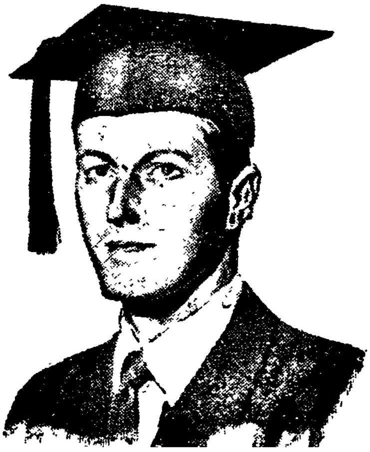
Padmanabhan, S.
Padmanabhan, T.
Ramamurthi, K. S.
Sethuraman, S.
Srinivasan, P. R.
Thyagarajan, K.
Venkatakuppanna Rao, C. R.
Innayya Kangonu
Peter Thekumparampil
Varghese, A. V.
Ramaswamy John, M.
George, K. M.

(GR. V)—LANGUAGES OTHER THAN ENGLISH

Second Class

Michael Gnanapragasam, M.



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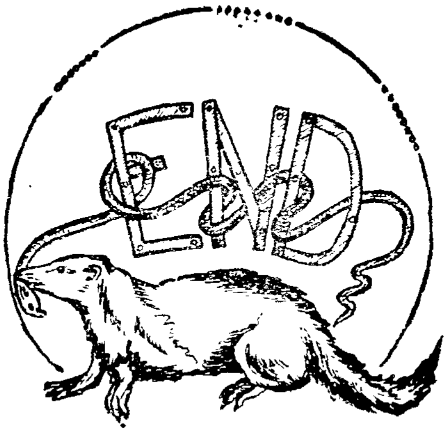

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